CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JUNE 17, 1843. VOL. XXII.—NO 24

RELIGIOUS MISCELLANY.

For the Register and Observer.

LETTER VI.

Dear Sir,—There are other ways than what I have yet noticed, of explaining the Trinity, but none have been represented to my mind so clearly and distinctly, as the last theory I have described. There is a mixture and confusion of notions, that sound too Babel like. It seems to be a something that is neither plural nor singular, active nor passive, independent, nor dependent, infinite nor finite, immutable nor mutable.

If I could believe in the Trinity I should want a clearer method of showing what I believed, than many seem to possess, who pretend to believe in it. A Trinitarian once observed to me that 'God ought not to have a name,' what he really meant by this I could not comprehend. But were I to make the idea of the Trinity clear, I should say the word God, would be properly understood if it were changed to Government. That the three persons, said to be in the Godhead, constitute but one government, the same as the Governor, Senate and House, make but one government. The sovereign power of the universe is vested in the Father, Son and Holy Ghost. These three are united, as it were under one crown. In this view no one alone is the government, (or God) and together are independent. Some suppose that a social throne must of necessity be liable to trials of ambition or rivalship, and that unfortunate collisions must occasionally or eventually occur. But if such would think for one moment, they would see that, '*perfection of attributes* is an eternal security and safety. There is no absurdity in the idea that *three*, or three hundred beings should be equal, and united in the administration of the divine government, any more than that Forty members should make one senate. All the objection I have to it is, that the word of God teaches me that it is not so. That there is a certain number of agents employed, and that they are sentimentally one, in the object of man's redemption I do not doubt; but, that they are equal in power, and the same, I do not believe because I have no evidence of it. I must say that the Bible teaches *me* that God is *one* being, as well as one sovereignty; that the Father alone is God, and that he alone, has the attributes of God. Trinitarians tell us that God is *immutable*: and they also tell us that 'the scriptures declare a great and wonderful *change* as having taken place in the condition of Christ.' So we believe, and any unauthorized philosophy about his complex nature does not alter that belief. St. John tells us 'the word was made flesh, and this the Trinitarian has quoted to prove a change. To say that a being is immutable and changing, is not, in my view, any too consistent. To say Christ is changeable in some things, but in others does not clear up the difficulty; for the same might be said of every man. For example, a man's body may change in its appearance, but it cannot change its final destiny. A man's soul may change in character, but it cannot change from its immortal nature. A man may change in his actions, but he cannot alter his accountability. Again I cannot believe that Christ is coeternal with the Father, because I do not find sufficient evidence of it. This idea is based on scripture assertions like the following: 'In the beginning was the Word.' Query. In the beginning of what? Is it the beginning of eternity? No, for eternity had no beginning. Is it the beginning of the creation? John in his Revelation calls Christ 'the beginning of the creation of God;' and I suppose John had as good authority to make this record as his successors can have to make a different one. That the word was *in* the beginning is not to my mind opposed to his being *the* beginging; if it is, the author has contradited himself. Nor is Christ's being in the beginning, proof that he is eternal, any more than it proves the beginning to be as old as eternity. The idea of Christ's eternity is likewise inferred from other texts, as follows. 'Before the day was I am he.' 'Before Abraham was I am.' 'Glorify thou me with thine own self with the glory I had with thee before the world was.' Now let these words be taken, even literally, and they show nothing inconsistent with his being the beginning of the creation, unless it can be shown that eternity did not afford time enough to create a single being before the world and Abraham were brought on to the stage; and this I think no one will pretend to do. By a literal construction, there are texts that teach that Christ was before the world; but to say he was eternal I find not.

Yours, &c.

THE LIGHT OF THE GOSPEL ON THE TOMB.

Christ said to Martha, 'Thy brother shall rise again.' Thy brother shall rise again.' Thy brother shall live again; thy brother. Not some undefined spirituality, not some new and strange being shall go forth beyond the mortal bourne; but life—life in its character, its affections, its spiritual identity, and such as it is here. Thus this truth speaks to us—to the mourner now—thy *child*, thy *brother*, thy *friend* shall rise again. He is not lost to thee; he shall not be so spiritually changed as to be forever lost to thee. On some other shore—as if he had only gone to another hemisphere, instead of another world—on some other shore, thou shalt find him again—find thy brother. Thus much must have been taught, or there had been no pertinency, no comfort in the teaching. To have only said that in the eternal revolutions and metamorphoses of being, life, existence should in some cases be continued, or that all souls should be absorbed into the Parent Soul, would have been nothing to this mourning sister. Without conscious identity, indeed, without continued existence, a future life has no intelligible meaning; and certainly without it, there could be no such thing as reward or retribution. And since the social element is an essential part of our nature, that element must be found in a nature which is the same: and that being so, to suppose that friends should meet and commune together, without recognition, is as absurd as it would be unsatisfactory. Most clearly to confine ourselves to the case before us—such a promise of future existence—that is, of a vague, indefinite, unremembering existence—would be no comfort to sorrowing friendship. To individual expectation it would be something, but to bereaved affection, nothing. It is to such sorrow—one of the bitterest in this world—that of a sister left alone in the world—that Jesus speaks; and he says, 'thy brother shall live again.'

'Thy brother shall live again.' What words are these to be uttered—amidst the wrecks of time, the memorials of buried nations—the earth-mounds swelling far and wide above the silent dust of all that has ever lived and breathed in the visible creation! Whence come such stupendous, such amazing words as these? From beyond the regions of all visible life, they come. From the dark earth beneath us, no voice issues; from the shining walls of heaven no angel forms beckon us. Silence, dust, death, are here; no more the earth entombs us, the heavens crush us, till those words come to us, heaven sent, from the great realm of invisible life. O blessed revelation! Life there is for us, somewhere. I ask not where. I can wait God's time for that. Blessed fields there are somewhere in the great embosoming universe of God, that stretch onward and onward forever, and the happy walk there. There shall we find our lost ones, and be with them evermore. 'Father,' said our Savior, when he was about to depart,—'I will that they whom thou hast given me, be with me, where I am.' Shall that prayer be answered? Then shall there be a glorious fellowship of good men with Jesus, and with one another. Are we not sometimes, when we think of this, like Paul, 'in a strait between two;' between the claims of friendship on earth and friendship in heaven, and ready to say, 'for us it is better to depart and be with Christ?' Are we not ready to say as the disciples did of Lazarus, when our beloved ones are gone from us, 'let us go and die with them?'

And then in addition to this inexpressible comfort and hope, what is it that our Savior so emphatically says to Martha? '*I am* the resurrection and the Life.' Something *in addition* we may well suppose it must be. And I understand it to be this: He that believeth on me—that is, receiveth me, hath the spirit, the spiritual life, that is in me; the same love of God—the same trust in God, is already living an immortal life. He shall never die. That in him which partakes of my inward life, shall never die. It is essentially immortal, and immortally blessed; and no dark eclipse shall come over it, between death and the resurrection, to bury it in the gloom of utter unconsciousness, or to cause it to wander like a shadow in the dim realms of an intermediate state. '*I am* the resurrection.' Thy brother who hath part in me, lives *now*, as truly as I live. As he says in another place, 'I am the bread of life; he that eateth me, even he shall live through me;' so he says, 'I am the resurrection and the life; and to him that is partner and partaker with me, belongeth not death, but only resurrection, continued life, life everlasting.'—*The Child in Heaven.*

MASSACHUSETTS COLONIZATION SOCIETY.

The Annual Meeting was held at the Central Church, at 3, P. M., on Wednesday, May 31. Hon. William B. Bannister, President, in the Chair. The meeting was opened with prayer by the Rev. Dr. Dana, of Newburyport. The Report was then read by the Secretary.

ABSTRACT OF THE REPORT.

At the last Annual Meeting, which was continued several evenings by adjournment, the sum of $219 was given and subscribed to the funds of the Society. An office, for the transaction of the Society's business, was opened in August.

The whole sum raised in the State during the year, for the purposes of Colonization, amounts, as nearly as can be ascertained, to $1,814 13.

During the same twelve months, the Parent Society received, in donations and subscriptions from the Free States, $5,276-23; from the Slave-holding States, $5,461-89; legacies, appropriations by masters for the colonization of slaves whom they emancipated, and other similar sources, $4,910; total from the Slaveholding States, $10,371 89; total from all the States, $15,648 12; from the Colonial Store and African Repository, about $11,000 making the whole income between $26,000 and $27,000. Of the State Societies which expend their funds on their own Colonies, that of Pennsylvania raised $4,531 56; that of New York, for the year ending in May 1842, $9,998 96; that of Maryland, about 12,500; that of Mississippi and Louisiana, probably about $4,500; making the whole sum raised by contributions, subscriptions, and the like, for Colonization, about £47,000; of which about $20,000 was from the Free, and $26,000 from the Slaveholding States. The income from the Colonial Store and other sources will raise the whole amount as high as $60,000.

During the year, two companies of emigrants have been sent out to Liberia; the first in August, with Mr. Zion Harris, consisting of 234 persons, among whom were 79 formerly slaves of John McDonough, Esq., near New Orleans; the second in December, consisting of 18 emancipated by W. B. Lynch, Esq., of Lynchburg, Va., who paid $500 towards their passage. Of the whole number, at least 157 were slaves till emancipated for the purpose of emigration. Another ship is soon to sail, with about 80 slaves emancipated by the will of Mrs. Read, of Mississippi, and furnished with the means of emigration out of her estate. The 18 near Flemingsburgh, Ky., are expected to accompany them. There are many other applicants for emigration, both slaves to whom freedom is offered, and colored people already free.

The Colony is fulfilling all reasonable expectations. Being only about twenty years old, and planted by emancipated slaves and free colored people, most of whom were destitute of property, it could not be equal to New England; but according to the testimony of the most competent judges, is far superior to any other colony in that part of the world, and well adapted to promote civilization and Christianity in Africa. Such especially is the testimony of Col. Campbell, late Governor of Sierra Leone, and the Rev. Dr. Philip, Superintendent of the London Missionary Society's Missions in South Africa. For the last year, especially, both agriculture and commerce have been reviving. As the colony grows older, the causes of disease are removed, and better accommodations and medical attendance provided, the mortality among emigrants diminishes in all the colonies; and at Cape Palmas the annual mortality is less than among the free colored people of Baltimore.

The Colony very much needs to have possession of the whole line of coast from Cape Mount to Cape Palmas; and the Parent Society is attempting to raise $20,000 to acquire it. The Parent Society has also resolved to raise $40,000 this year for current expenses. Of this, the New York State Society has resolved to raise $10,000, and that of Connecticut $5000.

The Rev. A. P. Peabody, of Portsmouth, N. H., moved that the report be accepted and printed. The Rev. Artemas Bullard, Secretary of the Missouri Colonization Society, seconded the motion, both adding some eloquent remarks. After its passage, the Rev. R. R. Gurley, Secretary of the American Colonization Society, addressed the meeting at some length. All the addresses were heard with intense interest, by a large and highly respectable audience.

The officers for last year were re-elected.

For the Register and Observer.

UNITARIAN BIBLE—A FACT.

Some times since a good lady called at a bookstore in Keene, N. H., and wished to purchase a Bible. While the bookseller was handing down several different editions for her examination, she took occasion to remark, that she wanted an *Orthodox* Bible, not a *Unitarian!* Oh, yes, said the bookseller, I so apprehended; we always offer such, unless others are particularly called for, but we could sell you a Unitarian Bible if you wanted one. Then you have them, said the good woman, I wish you would let me see one. So a handsome Polyglott Edition of the Scriptures was presented to her; and after adjusting her spectacles, she examined the contents for some time, and remarked that she had not been able to discover the difference. Very true, said the bookseller. All our Bibles are alike, 'word for word, letter for letter.' The woman was agreeably surprised to hear this; for she had understood that Unitarians had *fixed out* a Bible to conform entirely to their own views!

Illinois.—Some of the very first settlers in Rockford were from New Hampshire; and most of them had belonged to an Unitarian Society. Mrs. M. a most worthy and excellent woman, in all the walks of life, practising as she had publicly professed, died last year. She had, during a seven years' residence, secured the respect and affection of the whole young community, and something like 300 persons, many from a great distance flocked to pay their last respects, at the funeral. They had occasionally enjoyed the preaching dearest to their hearts; but, at that time, no Unitarian minister happened to be in the vicinity, and the Presbyterian resident was invited to attend the funeral, by the disconsolate husband. 'Tell it not in Gath,' he took the occasion, in a rambling discourse to attack the faith of the deceased, and her mourning relatives, and, as our informant, who was present, expressed himself, 'sent her to hell, without any mistake!' The gentleman, Mr. G., who conducted the funeral, declared afterwards that at several periods he was on the point of rising, and requesting him to desist, even if they buried their dead without prayers, such prayers as these, but he, on the whole, thought it best to suffer wrong rather than to interrupt the services on an occasion so solemn.

It has been said, by many, in our old Societies, where such calumnies have been lived down, that doctrinal tracts, and other publications, 'giving an answer to every man that asketh you a *reason* of the hope that is in you' are not now necessary—but, do such apprehend the extent of the ignorance, bigotry, and censoriousness, which still prevails, though the central waters, first agitated, may have become comparatively calm. We rejoice to learn, that a Unitarian Church, of twenty members, has recently been formed in Rockford; and as the place, (now 1200 inhabitants) is growing fast, we trust ere long, with the timely and liberal assistance of the Unitarian Association, will be enabled to enjoy stated worship, and *the ordinances* of the Gospel. To do so, Societies must be formed; and the 'reasonable of Christianity,' according to its primitive faith, as we verily believe, must be made apparent by the 'winged messengers' of the Parent Association. The importance can only be appreciated by imagining a half a dozen families, settled for life, in a new (or even an old) community, who cannot conscientiously subscribe the old confessions of faith, and yet long to comply with the dying request of their Savior, as dear to them as an all-sufficient Savior, as to those who are taught that *Divinity* must suffer to appease *Divine* wrath. P.

For the Register and Observer.

INTEREST OF PARENTS IN SUNDAY SCHOOLS.

Messrs. Editors,—There seems to be a want of interest in some parts of our community in the institution of the Sabbath School, in many places there are large and flourishing Schools, while in others, little or no interest is felt on the subject. No one will pretend to deny the *utility* of the Sunday School, it is too late in the day for *that*, but parents are apt to think if they send their children, *their* part of the work is done, caring not whether they have suitable Teachers provided for them, or whether they have any Teacher *at all*, herein lies much of the difficulty. Parents having children in the School should show their interest by occasionally visiting it, examining the scholars and finding out what progress they make in their studies, these visits would not only have a tendency to incite the *children* to a greater interest in the School, but the Teachers would be encouraged to persevere in *their* laborious task. This is a duty parents owe not only to the community, but to God, who has lent them these little ones, that they may be brought up 'in the nurture and admonition of the Lord' it is an imperative duty on them that they see to the spiritual welfare of their offspring, that they check the rank weeds of sin, ere they spring up and choke the growth of the tenderer plant virtue. On them depends the morality of the rising generation, on them in a measure rests the responsibility of what is done in years locked up in the urns of the future. But this is not all, if the responsibility stopped *here*, there might be some *little* excuse for parents neglecting the religious education of their children. But it is not so, it should be considered, that they are born but to live forever, and that their conduct here will effect the welfare of their immortal souls hereafter, that when 'this earth shall have passed away' they will have to render an account to the Teacher of hearts and reward or punishment meted out 'according to the deeds done in the body. Under this solemn consideration, how important it is that every parent should see to it that his child is educated for heaven, that he use all the means within his reach to make his child virtuous. If the Sabbath School is not the *whole* means of doing this, it is an auxiliary, and as such should be supposed by every parent, it must be from thoughtlessness, for I know that no parent would willfully withhold his support from an institution, that does so much for the salvation of his children. The Teachers can do much, but without the concurrence of the parents their labor is lost, lessons half committed to memory, irregularity of attendance and many other existing evils, will discourage almost any teacher, all of which might be easily obviated by a very little exertion on the part of the parents. But the difficulty is not *altogether* with the *parents*, the Teachers are sometimes at fault, irregularity of attendance among the Teachers has a worse effect on the interests of the School than any thing else, children cannot be expected to attend the School, to be Sabbath after Sabbath without a Teacher. No one should become a Teacher, unless certain of being able to attend regularly, and when necessarily prevented by sickness or other duties, to provide a substitute. Teachers should adapt their instructions to the *age* of their pupils and thereby interest them in their studies, they should be made to *love* the School rather than attend it compulsively. Every Teacher should consider that a child's character in after life depends much on the instruction he receives at the Sabbath School, they are taken from the cradle and placed under their care, the mother may exert the greater *influence* over the child, yet the Sabbath School Teacher has much to do with the formation of its character, it is for them to train the tender fibres of the heart towards holy things, to teach them to love virtue rather than vice, to be good because it is right, and to pull up the rank weeds of sin that grow up from its necessary intercourse with the world. Teachers should be united like a band of brothers with one object in view, meetings for conversation on the Bible, and inquiry into the meaning of different passages exert a good influence on the prosperity of a School. By thus coming together the sentiments and feelings of the Teachers are brought out and each one feels that he is not alone in the work. The older *scholars* may do much towards building up the Sabbath School; young men having attained a certain age are apt to think they are too old to go to the Sunday School and leave it altogether. Can any one be too old to study the Bible? to read the life of Christ? is there any time of life when the Bible does not contain instruction adapted to that age? The Sunday School is for the hoary headed old man as well as the lisping infant. The young men then are the very *ones* to support the Sabbath School. Let their example be good, let them attend to their religious duties and there will be a sweet hope for the rising generation, but if they neglect *their* duty, if *their* example is bad, if *they* forsake the Sabbath School and sanctuary, in the last day to their shame and confusion these 'little ones' may rise up in judgment against them.

Yours, L.

Watertown, June 6th.

WILL IT EVER BE KNOWN?

Yes, *conscience* will tell of it. Conscience is a traitor; and when you trust her with your secret sins, you must not be disappointed if she betrays you. She was on the spot, and recorded them. She tried to restrain you; she whispered in your ear not to do the fearful deed; and because you would not listen to her, she told you then that she would publish it to the world.

More than twenty years rolled away, and Joseph's brethren appear to have had no compunction for their crime. They had kept the secret, and no doubt imagined that it would for ever lie buried in their own breasts. But in the providence of God they were sent into Egypt, and by a cluster of circumstances, stood agitated and trembling before that very brother whom they had so cruelly sold as a slave. 'Joseph knew his brethren, but they knew not him.' Conscience could no longer sleep. 'And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear; therefore is this distress come upon us!'

A 'fire not blown' consumes the man who has a guilty conscience. In the midst of laughter his heart is sorrowful. Like that pagan monarch surrounded by his guards and princes, and amid all the delights of music and banqueting, he is terrified by a sentence which he cannot even understand.

Conscience is the great betrayer of secret sin. It would seem to be one of the laws of God's moral government, that the apprehensions and forebodings of the mind under the influence of remorse should, sooner or later, force the offender to the confession of his own guilt, and to be the publisher of his own shame. No vigor of intellect, nor strength of nerve, no sworn purpose of secresy is able to withstand the urgent pressure of an incensed conscience. When God commands her to speak, she will speak, and *speak out* to the confusion of the worker of iniquity. Nothing can suppress the outward murmurings of that inward condemnation which the terrified mind feels when bleeding, writhing under the agonies of an accusing conscience. You can clothe yourself with no splendor of which conscience will not divest you; you can enter no solitude where conscience will not follow you; conscience will make you pale on your lonely pillow; and even in your soundest slumber she will whisper, 'Thou art the man.'

And *the providence of God* will tell of it. 'His eyes are upon the ways of men.' There is 'no darkness, neither shadow of death where the workers of iniquity may hide themselves.' In a thousand ways, unknown and unsuspected by you, he can bring it to light. Men are sometimes most unaccountably infatuated in the commission of what they themselves suppose to be secret sin. Saul spared 'the best of the sheep, and the oxen, and the fatlings,' themselves to proclaim the sad tale of his disobedience. Your wonted prudence may forsake you, and you may act as if you were determined to be your own accuser. The very plans which you have devised with the greatest art for concealing your guilt, may prove the discovery. God is above you. Say not, 'Can he judge through the dark cloud?' He so controls and governs all your devices, that their very secresy may prove the occasion of their disclosure. He has your heart, your *lips* at his disposal, and he can make them tell the mournful and astounding tale of all your secret wickedness.—*American Tract Society.*

Our Faith. A Sermon delivered in the First Church in Beverly, May 7, 1843, by Christopher T. Thayer, minister of the Church. Published by request. Boston: 1843.

At the Annual meeting of the American Unitarian Association, it was remarked by one of the speakers that our preaching needed to be of a more positive, affirmative kind, not controversial, strictly speaking, not in the form of a protest, an attack upon the creed of others, but simply a statement and illustration of our own. The Sermon before us is of this character. It breathes a generous, Catholic spirit, and from the text, John iii, 16, 17, 'God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved,'—sets forth in a perspicuous, earnest, practical manner some of our prominent views as intimated in that passage of Scripture. The following passage is all we have room to insert.

'I am next led to remark, that all the means and blessings of our religion flow from Divine benevolence, and have for their only object the welfare of man. 'God so *loved* the world that he gave his Son.' The same idea is expressed by the sacred writers in numerous other passages. The following are a few of them:—'God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) We love God, because he first loved us. God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace.' We see no sufficient reason for supposing that, by either the life or death of Christ, any alteration was to be effected in the Divine character or purposes,—that the counsels of the unchanging God were to be in any respect changed. We cannot believe that he was alienated from men and needed to be reconciled to them, especially by so shocking an expedient as the crucifixion of one equal to Himself. No, I could not for an instant think, that that God, who has never left himself without witness of his love,—who has nourished and brought us up as a Father his children,—who has ever showered down mercy, and in his very judgments has been most merciful,—that that good Being—the everlasting Father—needed to be reconciled to us his offspring.

The whole tenor of the gospel is against such a thought. That assures us, in language which apparently could not be mistaken, that Jesus came not to reconcile God to man, but man to God. It tells us that he was sent, and offered himself, that he might bring us to God. He suffered, the just for the unjust, to bring men to the love and service of their heavenly Father, to announce His will, and draw them to obedience by the cords of a fervent and lasting piety, *not* to appease His wrath and satisfy His avenging justice. He is the propitiation for our sins, inasmuch as by his teaching and whole ministry he has manifested God's propitiousness, His mercy and readiness to welcome the returning penitent. The atonement he sought to effect consists simply in producing, as far as we may be, harmony (or, resolving the term into its original elements, atonement,) between the human soul and the Divine will—between the affections of our hearts and the God of infinite love. We can see in it no purpose beyond that of affecting, improving, and making happy the mind and life. The great end, in fine, for which he labored and died, was to persuade men; by showing God's mercy and yet His disapprobation of sin, by imparting high and pure instruction, by exhibiting his spotless example, and by confirming through his own resurrection the hope of a glorious and happy immortality, to refrain from sin, and henceforth live to him who lived and gave himself for us. And all the array of means thus provided for this blessed end, or in truth for any other of the invaluable ends of the gospel, we rejoice to regard as flowing from God's free and disinterested benevolence toward our race.

We, further, consider the benefit of these means as designed to extend to all who shall come to a knowledge of, and will improve them. 'God so loved the *world*, (says our text, again,) that he gave His Son, that *whosoever* believeth in him should not perish—but that the *world* through him might be saved.' Similar in purport to this is the exclamation of John the Baptist—'Behold the Lamb of God, which taketh away the sin of the world.' The parting direction of Jesus to the eleven disciples who remained faithful to him and his cause was, that they should go and teach all nations. He never intended the blessings of his religion to be confined to an elect number; and he evidently felt it was God's decree they should not. It could not be reconciled with His impartiality and universal benignity, that the privileges and rewards of Christianity should be restricted by His express appointment to but a portion of the many who might become acquainted with it,—that portion having been chosen from eternity to experience peculiarly the everlasting benefits conferred by its power. The only sense, in which any are elected of God is—a being favored specially with temporal benefits, or aids to moral and spiritual improvement,—and not as being the recipients, whether with or without efforts of their own, indiscriminately, of the highest and eternal advantages, of salvation. None certainly can, consistently with the plainest scriptural instructions—be considered as chosen in such a manner as to preclude the necessity of using Christian means. An apostle exhorts some of his followers to put on, as the elect of God, mercies, kindness, humbleness, meekness, long suffering, forbearance and forgiveness, charity—the bond of perfectness,—urging them to improve the peculiar religious opportunities with which they were privileged, well and for their moral advancement.

The idea of unconditional election,—which has in times past been widely spread, and the sentiment and effects of which have not ceased to be extensively felt, cannot but tend to the subversion of real and substantial virtue, and take from those who imagine themselves so chosen, and those who do not, some of the highest and most powerful incentives to virtuous exertion.

None, therefore, should wait, as many do, with folded arms, in painful apprehension lest they are of necessity to remain unvisited by the spirit from above, and are doomed to perpetual exclusion from the fold of the great Shepherd. Most sad is it, that so many in Christian regions, where the light of the gospel is shining, should thus sit in mental darkness, and be harrassed with superstitious dread. Yet what can be plainer than this, 'the same Lord over all is rich unto all that call upon him, for whosoever shall call on the name of the Lord shall be saved,' or this, 'ask and ye shall receive; seek and ye shall find,' or this, the cheering, unqualified invitation of Jesus, 'come unto me all ye that labor and are heavy laden, and I will give you rest?' These and similar scriptures fully harmonize with the best conceptions we can form of the beneficent Creator and the religion of his Son. They teach us that, while all the intelligent offspring of God on earth have a common origin and nature, they bear a common relation to the Savior, and have a joint interest in the redemption he wrought. Every eye they direct to the cross, that it may behold there its Redeemer. Every heart they would melt to holy gratitude at the view of his sufferings, for they are the sufferings of next to God the best of benefactors. When he cries, 'it is finished,' and gives up his spirit into the Father's hands, they would impress on every soul that it has or, by the endeavors of which it is capable, may have an interest and a share in what is so solemnly and awfully consummated.'

For the Register and Observer.

UNITARIANS ARE THE ONLY TRUE CATHOLICS.

Different denominations of Christians claim this distinction. The Romanists lay claim to it. So, likewise, the Episcopalians. Perhaps, also, the Quakers and the Methodists. We, however, demur against them and claim the distinction for ourselves; for Unitarians. The grounds of our claim are the following.

1. *The fundamentals of Christianity, and that of Unitarians, are identical.* They are one and the same thing. Every genus, species and denomination has its one fundamental. Generalization always proceeds on the principle of unity. A definition is never considered perfect unless it stand on one distinctive principle. What, then, is the distinctive fundamental of Christianity? It is *belief in Christ.* 'So it was in the beginning, is now, and ever must be.' Our Savior describes his disciples as being those who believe in him. 'Neither pray I for these alone, but for them also who believe on me through thy word.' John xvii. 20. This is equivalent to a definition. Christians are those *who believe in Christ.* And the import of other Scriptural passages is to the same amount. 'But whom say ye that I am? Peter answered; thou art the Christ, the Son of the living God. And Jesus answered; blessed art thou, Simon. Thou shalt be called Peter; and on this rock I will build my Church.' The rock was Simon's confession of faith in Jesus as being the Christ; the Son of God. This belief rendered him a disciple. And the same belief makes disciples of all who are the subjects of it. The Apostle Paul declares the same doctrine. 'That is, the word of faith which we preach; that if thou confess with thy mouth the Lord Jesus, believing in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation. The point before us is too obvious to need a more extended illustration. In the primitive age of Christianity, whoever professed belief in the Messiaship of Jesus Christ, and did not in word or deed contradict this profession, was accounted a visible disciple. The distinctive of Christianity, therefore, is, an uncontradicted profession of belief in Jesus Christ, as being a Teacher, sent from God. And this is, also, the distinctive of Unitarianism. The inference, then, is obvious; that the fundamentals of Christianity and of Unitarianism being the same, they are one and the same religion. Of course, Unitarians must be true Catholic Christians. And they are the only ones. For all other denominations of Christians have other fundamentals. The Papists have a fundamental which is not the Scriptural one. The Episcopalians have another. The Calvinists have another. The Baptists have another. And none of them have the Scriptural fundamental. The Papists make Christianity to stand on the Papacy, and not the papacy to stand on Christianity. Other sects do the same thing. They make Christianity to stand on the basis of their own sect. They cannot, of course, be true Catholics. For their fundamental is one thing, and the Scriptural fundamental of Christianity is another. But the fundamental of true Catholics must be the same as is that of Christianity. To have another fundamental is to be a schismatical, and not a Catholic, Christian.

2. Unitarians extend the hand of Christian fellowship to all professing believers in Christ. They are willing to be on terms of Christian intercourse and reciprocity with all denominations of Christians. Unitarians are not exclusive. They act on the principle of Catholicity. If they did not, their claim to be Catholics would be unsupported. They would profess one

thing and do another. He only is a true, consistent Catholic who accepts all professed believers in Christ as being Christians, unless they, in word or work, contradict their profession. Unitarians do this; therefore, they are true Catholics. But Romanists and Episcopalians do not do this. Of course, they are not true Catholics. They are exclusive and consequently, sectarian.

3. Unitarianism contains in itself, and presents to the minds of men, all those truths and doctrines, which can act on them as effective motives to righteousness and piety. It teaches that God governs the world; that men are the subjects of moral responsibility; that as a man soweth so shall he also reap; that the penitent shall be pardoned; and the impenitent punished; that there is no respect of persons with God; that repentance, purity and holiness are indispensible to salvation and happiness. And these are the truths which sanctify the human heart. It is the application of them to the understanding, and consciences of men which restrains their passions, subdues their vindictiveness, awakens their fears; inspires their hopes, rectifies them of their errors; and persuades them to live soberly, humbly, chastely, charitably, spiritually and usefully in the world. There is not a known truth that can be the foundation of a virtue in man, which is not contained in Unitarianism. Meekness is a virtue; charity is a virtue; patience is a virtue; penitence is a virtue; faith and hope are virtues; but none of these are the offspring of sectarian doctrine. They all grow up from the seeds of the Catholic doctrine, embraced by Unitarianism. Sectarian doctrine gives growth to many vices, but not to a single virtue. We challenge any man to name one. Is it humility? Is it purity? Is it benevolence? Is it godliness? No; these are the growth from true Catholic Christianity. The fruits of sectarianism are bitterness, bigotry, arrogance, self-righteousness, false-righteousness, contempt of others, persecution and the like. None of these, however, are the planting of the Lord. They are exotics of the kingdom of heaven.

4. The doctrine of Unitarianism is the foundation of all the philanthropic movements of the present age and of all the preceding ages of the world. We mean the doctrine of Christianity as interpreted by Unitarians. What are these movements? We except the missionary enterprise, which, perhaps, necessarily, as things are, partakes more or less of a sectarian character. It is, however, the only exception. There is the movement to diffuse copies of the Bible: The temperance movement: The anti-slavery movement: The anti-war movement: The prison discipline movement; The movement for general education and the reduction of pauperism. All these philanthropic endeavors and institutions grew out of the Catholic doctrine of Christianity. Not one of them was started by any sectarian doctrine. Not one of them, by Romanism; nor by Episcopalianism; nor by Calvinism nor by any other ism. They all shot off from the trunk of Christianity: of Christianity as interpreted by Unitarians. This proposition will not be contested or gainsayed. It cannot be, for it is no other than a plain matter of fact. And what is the inference? And this, also, is equally obvious. It is that Unitarianism contains, at least, all that of Christianity which is of any worth or importance to mankind: That if every doctrine, not included in Unitarian Christianity, should now die out, the world would sustain no loss. Christianity, then, is sufficiently full and entire. The complaint against it has been that it was meagre and scanty; feeble and lifeless. But the complaint is untrue: consequently unjust. And may we not, from all these considerations, come safely to the conclusion, with which we started,—That Unitarians are the true Catholics of Christianity. S. F.

CHRISTIAN REGISTER.

BOSTON, JUNE 17, 1843.

THE THINGS IN WHICH WE AGREE.

We know not when we have been more gratified, more disposed to respond with a cordial 'Amen,' than when we heard the Rev. Dr. Sharpe at the Anniversary of the Massachusetts Bible Society declare it as his conviction, and the result of his experience, 'that it is not the truths about which we differ, but those in which we agree that form the excellence and perfection of the Christian character!' We have always entertained the highest respect for Dr Sharpe, now one of the oldest clergymen of our city, and one whose blameless walk and conversation, whose faithful and devoted ministry have justly secured him, not only the affections and confidence of his own flock, but a high place in the regards of this whole community; but we looked upon him almost with affectionate veneration, as with apostolic dignity, and a truly Christian spirit, he uttered before that large assembly the above sentiment, a just, noble, generous, Christian sentiment. Would that it met with a response from every Christian heart. What a different aspect would the Christian world present did this sentiment prevail. Sectarian differences and organization would still exist, and each sect would be zealous, as it ought to be, for that which it deemed true, in respect to the doctrines or administration of religion, but bitterness, evil-speaking, denunciation and uncharitableness would cease. Can there not be this union of zeal with charity? Cannot the Episcopalian be zealous for the doctrines and forms of his Church, without insisting that every other mode of constituting a Church and administering the Christian religion is utterly unscriptural and void of efficacy? Cannot the Baptist be zealous for that which gives a distinctive name to his denomination, and yet admit with Dr. Sharpe, that it is the things in which we agree that form the excellence and perfection of the Christian character? Is not this sentiment true? and if true, ought it not to be embraced and made to prevail? It is the glory and beauty of Unitarian Christianity, and the sure pledge of its prevalence, that it rests upon this great sentiment, and embodies only those great ideas, those general truths that lie at the bottom of the Christian dispensation, which are recognized by all, and are in fact, the fountain of the spiritual life and progress of all.

ORDINATION AT NORTHAMPTON.

The ordination of Mr Rufus Ellis, as Pastor of the Second Congregational Church at Northampton, took place on Wednesday, June 7. The day was most delightful, the season of the year most propitious for such a service on such a spot. The Council assembled at nine o'clock, when the Rev. Dr. Willard of Deerfield was chosen Moderator, but on account of his infirmities was obliged to decline. Rev. Dr. Peabody of Springfield was then chosen Moderator, and Rev. F. D. Huntington of Boston, Scribe. The exercises in the Church commenced at half past ten, and consisted of an Anthem, an Introductory Prayer by Rev. Dr. Willard. Reading of Selections from the Scriptures by Rev. J. H. Buckingham of Cabotville, a Hymn, a Sermon by Rev. G. E. Ellis of Charlestown, an Original Hymn by Rev. Dr. Frothingham, Prayer of Ordination by Rev. Dr. Peabody, Charge by Rev. Alexander Young, Right Hand of Fellowship by Rev. O. C. Everett, of Northfield, Concluding Prayer by Rev. Addison Brown of Brattleboro, Vt., Ascription, and Benediction by the Pastor.

The beautiful Church was filled with an audience and a company of worshippers, composed of the members of the Society, of members of the other religious Societies in town, (all of whose Ministers, six in number, were present,) and of guests from a distance, or from the neighboring towns. The Sermon, founded upon 2 Peter, 1, 8, presented the conditions of the enjoyment of spiritual life in a Christian society: viz. the faithful preaching of the true and the pure gospel of Jesus Christ, and the reception and application of the lessons which were drawn from it.

In all of the services reference was made to the natural beauties and attractions of the spot, which can scarcely fail to exercise an improving influence upon the mind and heart of minister and people. The prospects of the Society are now in the highest degree encouraging. It will not be long before we shall have Societies in all the adjoining towns; there are numbers already who are hungering for some spiritual nourishment, and are obliged for the present to supply their wants by reading. Members of Calvinistic Societies in two of the neighboring towns have asserted that the majority of the worshippers in each are Unitarians, and will soon make it known. Sympathising with them as we do, and sharing their dislike to Athanasianism and Calvinism, we would however counsel them to wait patiently until public measures can be taken without acrimony or strife. Our Societies on Connecticut river feel strengthened as each old or new post is well occupied, and we hope that the pastoral connexion formed during the last week will be permanent and prosperous.

ROGER WILLIAMS.

The Christian Watchman of last week, in noticing the Address of Hon. J. Q. Adams before the Massachusetts Historical Society, thus reflects upon the views presented by the distinguished speaker in reference to Roger Williams.

'Mr Adams treated Roger Williams with great and unwarrantable severity.—By a course of special pleading he fully justified his expulsion from the colony, characterized him as being "a concentrated impersonation of a spirit of conscientious contentiousness," accused him of quarreling with his wife, and sundry other misdemeanors, and of adopting principles subversive of all government.

Mr Williams had his defects. And who has them not? If the historian chooses to gather them up, he may find a sufficient number of facts, when viewed by themselves alone, apart from all their distinguished virtues, to blacken the character of almost any one of those ancient worthies, whom Mr Adams so highly eulogizes. Mr Williams, we admit, was conscientious and contentious, but then he was animated, in the main, by just and noble principles. Had he been less conscientious, less disdisposed to contend for what he believed to be a just principle, the benefits which he has conferred upon his race had been far less.'

We think the above criticism partakes of that kind of unfairness which is called *suppressio veri, a suppression of the truth*. If the character of Roger Williams suffered at all in the hands of Mr Adams, it was from a simple and most unvarnished exhibition of the facts of his life. Mr Adams stated only facts, unquestionable facts, matters of well known historic verity, and thus the picture he presented was very like to life. If the Editor of the Watchman can question or invalidate any of these facts, he will stand justified, but otherwise, not. Mr Adams did not charge upon Williams any 'misdemeanor,' nor any action or opinion at all affecting the entire purity of his character. The Editor likewise seems to forget that Mr Adams also enlarged upon the tenderness with which Williams was treated by those who, to say the least, were made very uncomfortable by his 'conscientious contentiousness.'—The admirable propriety and fitness of that epithet, applied to Roger Williams, was attested by the instantaneous approval of the audience, among whom were hundreds whose knowledge of our history would accredit their opinions. The high souled Winslow who gave 'a piece of gold' to the exile, and Winthrop who always felt for him a high esteem, agreed in the opinion that Roger Williams' conscience required a great deal of room in which to exercise itself. We do not believe that any historian will ever deny to him some of the loveliest and some of the most exalting traits of character. Still he belonged to a race and a generation whom we may be proud of as *forefathers*, without feeling any of the discomfort which troubled their contemporaries.

AMERICAN QUARTERLY REGISTER.

We are sorry to learn that this valuable periodical work is to be discontinued, on account of insufficient patronage. The number for May, which completes the fifteenth volume of the series makes this announcement. No historical volumes have been printed in this country requiring more research, or embracing more valuable information on antiquarian themes. The labor which has been spent upon some of its single pages, could not have been remunerated even by a most generous subscription list. The series embraces biographical accounts of distinguished statesmen and professional men, chiefly of New England, statistics of Churches, Colleges, Towns, &c., and miscellaneous papers, which successive years will enhance in value. We are happy to learn that an effort will be made to obtain a subscription list for the 'American Quarterly Register,' as a distinct periodical, unconnected with the 'Quarterly Journal of the American Education Society,' with which it has heretofore been united. In the meanwhile we would recommend to clergymen, to the managers of parishes and town libraries, and to all others especially interested in New England History, to secure a complete set of these volumes. We presume, though we do not know, that they may be purchased at the office of publication, No. 15 Cornhill, Boston.

For the Register and Observer.

THE AWAKENING IN OUR CHURCHES.

A disposition seems to exist in certain quarters to account for the present religious interest in our Churches on erroneous ground. It is confidently ascribed to causes which have but recently come into operation and which are too insignificant in themselves to have been the origin of such results. Within the last few years, it is apparent to all, there has been exhibited in our denomination generally a strong feeling on the subject of personal religion, and an earnest desire to realize more fully the fruits of a faith resting on the authority of Divine revelation and sustained by all the strength of the natural affections and of enlightened reason. Every where we have seen signs of life. From all quarters we have heard encouraging tidings. The young of both sexes, the active, the intelligent, all classes, have been giving their attention, as at no period before, to this greatest of subjects. They have been coming forward and taking a decided stand as Christians, avowing their faith, and striving to embody its spirit in their lives. Now to attribute all this as we have heard done, to the influence of the Boston Churches, or of the conference meetings of a single Church here, and the efforts of a few active spirits amongst us, is to assign for it a very insufficient, a wholly inadequate cause. The true cause is not to be found in so narrow a ground. Probably no one, out of Boston, ever thought of looking for it there. Not many out of the city, it is to be presumed, ever *heard* even of the 'new movement' or the new movers, and the Churches which are enjoying the Divine blessing of which we speak, would no more think of ascribing it to such a cause than they would the speed of the car as it rushes along its iron track to the hissing of the tea-kettle in their chimney corner. But if this is not, what is the cause? Undeniably, it is Unitarianism working unhindered; the natural life and power of Christian Unitarianism,—it is this, and nothing but this. As soon as her controversy with orthodoxy was suspended she began, as it was known she must, to put on her beautiful garments, to adorn herself as the bride of Christ, and to take her rank as pre-eminently a religion of active philanthropy and of fervent piety. More and more every year she has been acquiring, by the natural unfolding of her true life, this holy character. Accordingly, we find in many of our older Societies where the good seed has had time not only to germinate but to bring forth fruit, the *best* evidences of a vigorous and enduring religious life. This shows that no new doctrines or new measures have been necessary in the production of the effects we see, and that pure evangelical Unitarianism, the Gospel as it was preached by Buckminster and Thacher and Bancroft and Channing, is sufficient in itself and contains all the elements of spiritual life and growth. It proves that we need no intermixture of foreign substances with it and no aping of orthodoxy, either in its doctrines or its measures, to produce earnestness in the cause of religion and a devout, believing, fervent spirituality of character. Let us be just to our old principles, to the principles of the fathers of our Unitarian body. Those principles have done a great work, and they lie at the foundation of all present movements, in whatever denomination, which have for their object the melioration of man's physical condition and the redemption of the world from its sins. We repeat it, let us be just to our old principles. Let this pure doctrine so mighty for good, so beautiful in its fruits, be kept pure. Let it be adulterated by no base admixtures. Let it not stoop to take into its bosom the stuff which may be picked from a decayed and dying orthodoxy. Let it stand by itself in its simple dignity and it must challenge respect. Let it toil on alone at its blessed work, asking nothing of man but every thing of God, and it shall reap a harvest for eternal life.

In speaking thus of Unitarianism, however, we would not undervalue what has been done by some of our brethren who seem disposed to approximate their views and operations as nearly as possible to those of the orthodox. We need not say that we have no faith whatever in what in this respect, is peculiar to our brethren either in opinions or measures. A good degree of zeal and activity is manifested by them. We rejoice to see them sharing the enlivening spirit, the fresh-breathing piety, that are blessing the older Churches of our faith. May they continue thus to be blessed. But still we think them in a false position. We believe them to be in danger, not so much from the want of a right spirit as of a clear, well-defined, consistent theology, which must always be the basis of a sound personal faith and a living piety.

There is much at the present time in the state of our Churches to call forth our gratitude to God and to encourage our exertions. A better day is evidently kindling into brightness over us. Let all labor in it with faith and devotion. Let all seek to clothe themselves with more of the beauty and power of our heavenly religion. Let the interest we now witness go on increasing till all our Churches shall be revived, all our congregations enlarged, and our life be felt wherever the light of our faith is seen.

ROMAN CATHOLIC PROVINCIAL COUNCIL.

The Fifth Provincial Council of the Roman Catholic Church was held at Baltimore last month. The results of its deliberations are summed up in the Pastoral Letter signed by the Archbishop and fifteen Bishops, and addressed to their Clergy and Laity. The topics especially commented upon in the letter are as follows: reliance upon Church authority in preference to the exercise of reason in matters of faith; a caution against having any connexion in spiritual things with those who do not belong to the Roman Communion; a warning against allowing their children to be educated in Protestant Schools; an express prohibition of membership in secret Societies; an inculcation of the duties of fidelity, honesty, brotherly love and civil allegiance; a 'delivering over to satan' of all those who have obtained a divorce from the bond of matrimony and contracted a second marriage; a censure of all who during the year have rebelled against Church authority; an appeal in favor of the Roman Missionaries, and an incentive to grateful prayer. We have omitted for special mention, the subject of the Temperance Reform, which it seems to us is treated in a most remarkable manner. We will quote the passage, which we must regard as Jesuitical. If the temperance papers light upon it it will afford them matter for much remark.

'The enormous evils of intemperance, which no tongue can portray, have given occasion to the adoption of a remedy apparently extreme. Millions in Ireland, and many thousands in this country have publicly pledged themselves to abstain from the use of all intoxicating liquors. We cannot but approve the determination thus taken by such as have had the misfortune to contract this dreadful vice; for we have rarely seen the drunkard reclaimed, except by the total abandonment of the occasion of his sin: we also highly applaud the generous charity and zeal of such as through compassion for the unfortunate have stept foward to share with them the privation, but we deem it right to guard against the possible abuse of so excellent an institution. It must be distinctly understood and avowed that the moderate use of wine, or any other liquor, is of itself perfectly lawful, since 'every creature of God is good, and nothing is to be rejected which is received with thanksgiving, for it is sanctified by the word of God and prayer.' (1 Tim. iv. 4.) It would not be advisable to impose or to assume generally the obligation of total abstinence, since, considering human frailty, it might become a snare of souls, and change a lawful act into sin, and add to the sting of conscience the terror of despair. We will, therefore, that the pledge usually made be regarded as a resolution, which, whilst it affords to those who take it the advantages of mutual examples and prayers, imposes no new moral obligation, so that the person who should fail in its observance, sins only by excess, or by exposing himself to danger in consequence of his peculiar frailty. Let each one at the same time remember that it is only through the grace of Jesus Christ that we can effectually overcome temptation and practise virtue unto salvation. 'Unless the Lord build the house, they labor in vain that build it; unless the Lord keep the city, he watcheth in vain that keepeth it.' (Psalm cxxvi.) Let no man presume on the strength of his determination, or on the restraining influence of public opinion. The torrent of passion easily sweeps away these human barriers. Prayer, vigilance, the reception of the sacraments, the flight from the occasions of sin are necessary in order to give effect to our good purposes, which themselves must proceed from the inspiration of Divine grace, for 'we are not sufficient to think any thing of ourselves, as of ourselves, but our sufficiency is from God.' (2 Cor. iii. 5.) It is on this account we warn you against uniting in societies not based on religious principles, nor directed by the ecclesiastical authority, or otherwise organised in such a way as may suppose mere human influences and means.'

It is but seldom that we refer to a theme which to our Orthodox brethren is one of frequent and alarming discourse—we mean the alleged increase of the Papal Church in these United States. We have been as yet unable to decide whether the apparent growth of that Church is to be ascribed to any other cause than the influx of foreigners, and its admirable organization—admirable, that is, for fulfilling its ends. That Church is a marvel to us on more accounts than one. Of course, we believe it to be a vanity, a delusion and a falsehood, as far as its professed tenets distinguish it from other Christian Communions; we regard it as *unscriptural*, as it is allowed by its own defenders to be, *extra-scriptural*. We look on in amazement when the Priest is consecrating the wine and wafer at the altar, by mumbling words in an unknown tongue and in an inaudible voice, with his back to the people, who hear not the Gospel which they hunger for, we look on in amazement when we behold this scene, and then consider that the Mass is intended to represent the Last Supper of the Lord. There is much in the theory of the Church which is attractive, but when we think of the degradation of Ireland and Italy and Spain, we dread its practical operation. Let its claims however be met with candor, with respect and with Christian opposition. The foul and outrageous abuse which was poured upon the Roman Church at the New York Anniversaries, is a disgrace to the Protestant cause. Dr. Tyng, Dr. Bacon, and Rev. Mr. Kirk displayed a most malignant spirit in their addresses, and the Roman Catholics, as might be expected, have made use of them for their own ends.

For the Register and Observer.

Messrs. Editors—The following extract of a letter, addressed to the North Middlesex Association, is forwarded to you by order of the Association, that, if you think it expedient, you may publish it in the Register.

LOUISVILLE, KY., DEC. 20, 1842.

Dearly Beloved Brethren,—As you saw fit to give me a letter of approbation to preach the gospel, I have thought it my duty to give you some information of what I have been doing, or rather what *He*, who doeth all things, has been doing by me.

I have preached in a number of places in the states of New York, Pennsylvania, Ohio, Indiana and Kentucky, apparently to good satisfaction. I have been kindly received. I have been invited to preach, and have preached in some Presbyterian churches, and to some Baptist assemblies, and those of the Christian denomination. I have endeavored to speak *feelingly*, and I think I have *felt* what I preached. I think, that in order to enlighten the mind, we must make some good serious impressions upon the heart—to induce men to receive the truth, we should move them to a holy reverence for its Author—to persuade people to be good, we should make them *feel* that their souls' happiness depends upon it.

I will state to you, my friends, the course I have adopted, and the subjects I have discussed in my discourses. I have endeavored to impress on all, the great, the just, the reasonable, the all important, indispensible duty of supreme love to God; love that will move the whole heart, and soul, and mind heavenward. And as a secondary duty, love to our neighbors and to all mankind—these duties being clearly taught by nature and reason, as well as by the Bible. And next to our supreme devotion to our heavenly Father, I have considered that his beloved Son, our Savior, has a just claim to our highest love, gratitude and adoration; and that it is all important fully to know and understand his true character and merits; what he taught while on earth; what he did, how he suffered, was crucified, died, and rose from the tomb, that sinners might live. I have dwelt much upon this subject. I have *felt* deeply, when speaking of it, and I hope I have caused some salutary emotions in the hearts of my hearers.

I have represented Christ as a perfect Teacher, sent from God, our compassionate Savior, as 'the *very* Christ,' who was really crucified, and not as *very God*, who could not be crucified or suffer at all; and, therefore, that Christ could not be that God; but that he is his beloved Son, highly exalted, far above all other beings in the universe, except the Father Almighty; that such is our Mediator and Savior.—And it appears to me, brethren, that we cannot dwell too much upon this subject; for it is made by God the only sure foundation, the corner-stone of Christianity; of all our happiness here, and all our hopes of future joys. And I am the more led to believe it *our* duty to preach upon this subject, because *our* views have been greatly misrepresented; and the views of some, of many I might say, who differ from us, are not, as we believe, according to the word of God.

In some places, where I have been preaching, I have heard that some Baptists, some Episcopalians, and others, have said, that they were astonished; they had no idea that Unitarians preached such doctrines as this man did. They had been told that Unitarians held, that Christ was only a very good man, about as good as St. John or St. Peter—'but this preacher,' said one of the Baptists, 'makes Christ as good, as holy, as great, as exalted, as perfect and glorious, as I myself conceive of.' 'Well, if he is a Unitarian, I believe I am one myself; for I never could understand how it was possible for the Son of God to be very God himself,—and now, if the Unitarians do hold that Christ is every thing that is good, holy, great and perfect, except being very God, I think they speak as much and well of him as the Father Almighty hath declared of him; for he only proclaimed him as his beloved Son. He never proclaimed him as very God, or as a person of the Godhead. I should like to hear more of such Unitarian preaching; for I am not certain but that it is according to the Bible—and if it is, I don't care what name it goes by, I'll embrace it.'

It is an excellent trait in the character of the people in this country, that they are willing to hear, though what they hear may be contrary to their opinions. They appear willing to be convinced, if they are in error. And the field fitted for the reception of the seeds of evangelical truth is large, and the sowers are few. Come ye therefore brethren (or send many in your stead,) and sow the good seed, that it may take root and spring up, and in due time bring forth much fruit to everlasting life.

For the Register and Observer.

DR. FROTHINGHAM'S SERMON.

Messrs. Editors,—I noticed in the last number of the Register a somewhat severe, but it must be confessed, strongly-called-for stricture on the unfeeling notice of Dr. Frothingham's Sermon in a late Christian World. With all this I have nothing to do. There are some other things, however, in the article alluded to by your correspondent, which I desire to notice. Not because they are found here, but because they have got to be quite too common with many who are disposed to monopolize what of religious warmth and life there is among us.

'The state of the case, as *we* see it,' so says this Daniel, 'is exceedingly simple. For years the Unitarian body has been spiritually asleep if not dead; for years its active laymen had been praying for *even a faint streak of light* on the clouded sky;' and much more to the same effect about this 'apathetic,' this 'frozen up,' this 'enchained' constitution of the whole 'Unitarian body.'

Now, Messrs. Editors, is it so? is it true in fact, or by general application? We are ready to allow there has *not* been that spiritual life we could have wished—we have abundant cause to mourn and humble ourselves, as a body, to whom God has committed such unspeakably great truths, on account of our 'leanness.' But is it true that life never animated this body until now, or very recently? Was all, all darkness and clouds? Rested there no 'faint streak of light even,' on the murky heavens of our faith? Such says '†' is the case, and such say some others, whose eyes, like his are at last fairly open.

For one I cry out rgainst this extravagant, unjust, wholesale abuse. Do not the loved shades of the Buckminsters and the Channings cry out with me against this slander on their blessed memories? And are there no living names worthy of *Christian* and *holy* record?

And who are these who so gravely sit in judgment on all their brethren? Men born yesterday into the Church; or those who—on their own confession—have 'for years' been dead themselves, and now that they have revived, think that the 'whole body' was dead because some of its lesser branches were sapless and useless.

For one I heartily rejoice that they have experienced a resurrection—God give them more and more of the true life, even so that they can see *more* than the mote that is in their brother's eye.

I heartily sympathize in the movement now making among us. We need it. It will do us good, if our zeal do not consume us. We need more love and less censoriousness, more faith and works, and *not too much* of their empty and hollow pretension. I know the danger of extravagance—how insensibly it eats out the healthful life and leaves only spasms and convulsions, and I have some fear of such a sad and unhealthy action. Give us life, action, zeal; but oh, let it be in 'the beauty of holiness.' CAVEAT.

UNITARIAN SOCIETY AT ALBANY.

The prospects of this Society are encouraging, and wait only for the settlement of a minister whose qualifications may fit him for a peculiar situation, to be crowned with complete success. It is not strange that in such a situation much should depend upon the gifts of the minister. Those who would gather around him for instruction and counsel in spiritual things have been to a great degree prejudiced and repelled from religious influences by doctrines and measures in which they can have no sympathy. The Society would comprehend all possible varieties of taste, feeling, opinion and education. The few who have long cherished the simple doctrines of Christianity, as we hold them, to whom they are very dear, who are familiar with our literature, and are known as sincere and conscientious Unitarians, well informed about their faith, these few need all their strength and judgment in the day of small things. They feel that a great responsibility rests with them. It has long been their earnest wish that on the sacred hours of the Sabbath they might have a Temple where they might worship the Father in spirit and in truth. They are willing to make sacrifices and endure with patience. It would be comparatively easy to meet their wants. A man of moderate gifts, with a faithful purpose, would win their affections, and advance their spiritual interests. But it is not such alone who would gather round a Unitarian Minister. Those whom Calvinistic doctrines have made skeptical and unbelieving, those who long for a faith which shall not insult the reason, nor crush the heart, those who have *been* perplexed with the great problems of thought and then beside, that various multitude whose religious interests have been wholly neglected from youth, who are wedded to business or pleasure and need above all things a renewal of the heart; it is of these that a Unitarian Society would be largely constituted, and those who are confirmed in the faith would need to regard their differing wants. We hope most sincerely that Providence will guide the steps of some faithful and well furnished minister to this scene of labor. The members of the Unitarian Association feel a deep interest in its position and claims. At this season of travel, we recommend to our brother ministers who can so arrange their time, that they give our friends there the benefit of their counsels and prayers, and to our brother worshippers we would suggest that they seek out the humble Temple and join in its services.

For the Register and Observer.

LETTER VII.

Dear Sir,—The Trinitarian asserts that Christ is omniscient. What though *every man* should say to Christ, 'thou knowest all things,' and he should reply, there is a thing hidden from me, which shall I believe?

The Trinitarian asserts that Christ is revealed as an object of worship. I admit this. It is written, 'let all the angels of God worship him.' And in Rev. v. 12—13, John gives us a record of the vision he had of this worship. He describes the inhabitants of heaven as 'saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing,' &c. (The reader may observe that the Lamb is called worthy to *receive* power &c. Of whom can God receive such gifts, or who is able to confer them upon Jehovah?) The above is *worship*: but to worship does not necessarily imply to supplicate, and those who attach to it this meaning, I apprehend do, so far, exceed the directions of the Bible. What though every *man* should ask Christ, and he should say, 'In that day ye shall ask me nothing, but whatsoever ye shall ask the Father in my name, &c.' A mother once prayed him to confer a special favor on her two sons, and he replied, it is not mine to give; but it shall be given to them for whom it is prepared of my Father. Christ taught us to pray to the Father both by precept and example; and I do not know of a single sentence, in which he intimates that it is necessary to pray to another being.

What if Stephen in an hour of severe trial called on the name of the Lord Jesus? Does this nullify Christ's teachings? What though thousands of other men since have died with the same name on their lips? Must this eclipse or supercede Christ's example? Peter, the eminent Peter, in an hour of extreme anxiety denied the Lord Jesus: and Judas *in a time of* strong temptation, betrayed him.

The momentary act of Stephen was not calculated to bring immediately with it, as was that of Peter, or Judas, but this does not prove that it was in harmony with Christ's teachings.

It matters not so much with me, what men have done as what Christ has taught. And so long as I read, 'in that day ye shall ask me nothing,' it is enough, till I am convinced that the actions of men, under strong excitement, are a safer guide. The Trinitarian asserts that Christ is revealed as equal with the Father. The most that I can find of such a declaration in the Bible, is in Phillipians, ii, 5—7, Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation,' &c.

It seems to me somewhat remarkable, if Paul meant that Christ had a mind that he was *really equal* with God, that he should exhort his weak, erring brethren to have the same mind. It is true that man is created in the image of God, and it may not be robbery for him to have a high opinion of his nature. But however exalted he may ever be, whether he in Christ's stead shall teach others, or sit on thrones judging others, it does not prove he can do this without the help of God. I believe it is the doctrine of the Bible, that man is created in the image of God, as well as Christ, and that of himself he can do nothing any more than Christ. If this be a right view, if Christ is really a dependent being, like a man, then there is propriety in his regarding men as his brethren, and praying that they may be one with him,

even as he and the Father are one. But it is difficult to understand how men can be one with God, *as* God can be one with himself.

I conclude that as Christ is so universally represented a dependent being, that the word 'equal,' in our quotation, must be taken in a modified sense, It is no doubt a correct rule, that many words must be modified in their meaning, by the nature of the subject to which they are applied. If not so, there are many expressions, that are mere nonsense. I have sometimes put the question to believers in Christ's equality with the Father: Wherein, or in what respects, is he equal? I *have been* told, that he was without sin, and in that he is equal with the Father. This may be true; and I here ask with as much reverence as such an answer is calculated to inspire, whether the colt that Christ rode into Jerusalem, was not, in the same sense, quite equal to the rider? Or will my opponents say the colt *was* a sinner? For aught I know, every quadruped, bird, and fish is without sin; also every plant and every flower; and shall we on this ground call them equal with their Maker?

But some say that Christ is equal with the Father in power, knowledge and existence. But this doctrine is only an inference, drawn from Names and Titles, by assuming that titles have precisely the same force applied to one being as another. I look upon this as an unwarrantable assumption. First, because there are plain assertions in the New Testament that directly oppose this inferred doctrine; and secondly, because Christ himself once argued the question of Titles, with his accusers, in which he plainly illustrates the whole subject. He says, "Is it not written in your law, I said ye are gods?' This is good authority, and he asserted that it could not be broken. What claim had these *to be* called gods? 'If they be called *gods to* whom the word of God came,' Ans. Because the word of God came to them. What title was Christ there defending? Ans. *Son of God.* What claim did he have to this title? Ans. Because God had sanctified and sent him into the world. This really is some different from saying, because he is equal with God, or because he is the Jehovah.

Now I cannot avoid the belief that Christ intended to show the Jews, that he claimed his titles on grounds of precisely the same nature, on which the title god, was conferred on others; otherwise I can conceive no reason, why he should have made mention of such gods. I look upon his argument the same as if he had said, By the authority of the word of God, those whom God has made his agents to do his will, or to proclaim his will, have divine titles; therefore, I, being an agent to do his will, have the same claims to divine titles.

There are some who read this record of Christ's defence against the charge of blasphemy, brought by the Jews, and infer from it not only that Christ *is* God, but that the Jews considered him so. I have been informed by a credible witness, of a minister, (and I know how many others would do it) who at the close of reading this record as a part of public service, observed, 'so it appears, my friends, that the Jews considered Christ as God.' If it could have been added to this remark that the word 'God,' should be understood in the sense in which he had just used it in his defence, it would not seem so extravagant; but to take it in the sense that Trinitarians use it in, it must be unreasonable, and, in the nature of things just about impossible. For who could believe that the Jews, if they *were* convinced that Christ was really Jehovah, *could possibly* have sought *again* to take him? But the story tells us they *did*. See, St. John, x, 31, to the end. From the nature of things therefore, we cannot infer that the Jews thought him God, neither do their assertions allow us any such idea. They say, 'because that thou, *being a man*,' (this is what they call him,) '*makest thyself*,' (*not we make thee*) 'God.'

Yours, &c.

UNITARIANS IN SALEM.

[From the Salem Gazette.]

Mr. Editor,—I am glad to notice that some of your correspondents are calling the attention of our Unitarian fellow citizens to the subject of domestic missions. It is a subject which ought to command the undivided sympathy and interest of that denomination of Christians, and one, it must be added, about which there has prevailed here hitherto the most obstinate indifference. Whilst in other places there have been liberal contributions for this object, these many years in Salem nothing at all has been done. There is scarcely a congregation in Boston or its vicinity that has not contributed more in one year for this and kindred objects, than all the congregations of Salem have ever bestowed. And this is justly a reproach to us. But many amongst us seem determined to bear it no longer. It is particularly gratifying that the ladies have taken the matter in hand. Under their auspices I have no fear for the result. Let there be an unanimous concert of action among all the ladies of this denomination in our city, and they will do a noble work. Let them go on bravely and in faith. Let them at an early day call a meeting to arrange and mature their plans and appoint their officers. Let them not 'look back' nor falter, but persevere earnestly till they have accomplished their benevolent object.

CHRISTIAN.

WORCESTER ASSOCIATION.

The Worcester Association will meet in Lancaster, on Tuesday, June 20th, at 5 o'clock, P. M. A. HILL, *Scribe.*

WORCESTER WEST ASSOCIATION.

The members of the Worcester West Association will meet at the house of Rev. Mr Wellington in Templeton, on Monday, the 26th inst., at 4 o'clock, P. M. On the next day will be holden the first semi-annual meeting of the Sunday School Association, composed of the Pastors, Superintendants and Teachers of Sabbath Schools, within the limits of said ministerial association. And the members are respectfully requested and invited to be present, and to assemble at Mr George A. Tourtellot's Hotel in Templeton, by 10 o'clock, A. M. The public services in the Church will commence at half past 10 o'clock, A. M. of the same day. After a recess of one hour, or an hour and a half, the members will re-assemble in the Church with all others, interested in the occasion, for the purpose of listening to addresses by a gentleman from the 'Boston Sunday School Society,' and by others present, who may be disposed, and who are expected to offer their thoughts on subjects connected with Sunday School instruction and discipline. C. BRADFORD, *Scribe.*

RECENT PUBLICATIONS.

Temperance Tales, No. 21. The Temperance Meeting in the village of Tattertown. Founded on fact. Boston: Published by William S. Damrell, No. 11 Cornhill. 1843.

It will be matter of gratification and gratitude to multitudes, that Mr. Sargent has been able to resume his pen, and add another to those Temperance Tales, which have been so widely circulated and do so much service in the great cause for which they are written. The character of the present one is described by its title. It is Temperance meeting, at which the 'Rev. Mr. Crackaway,' who was to have lectured, having failed, it was proposed as a substitute that some of the older citizens of Tattertown, who might have details in their possession connected with this interesting subject, and whose recital would be profitable to the assembly, should be invited to relate them. Three of these recitals are given in the present volume, and as it closes with a proposition to hold an adjourned meeting, they will be followed we presume by others.

Not the least interesting and valuable part of the number, is a prefatory letter addressed by Mr. Sargent to John Tappan Esq., from which we make the following extracts.

'For the blessing of Heaven upon man's efforts to promote the great cause of temperance, we cannot be sufficiently grateful. But there has never been greater occasion, than at this very moment, for grave reflection, steadiness of purpose, and firmness of conduct, on the part of those wise, and learned, and worthy men, who have, for many years, devoted their resources of money, and thought, and time, to this admirable enterprise.

The theory is quite fascinating, that drunkenness may be removed from the earth, by the operation of drunkards themselves; and, while contemplating this plausible *projet*, we are forcibly reminded of Professor Babbidge's machine for the calculation of astronomical and nautical problems, which prints off its own work and corrects its own errors. If drunkards, reformed, can be moved to persuade and reclaim their miserable fellows, as the tamed elephants of India are employed to catch the wild ones, this is clearly a good thing. The drunkard is excited, and aroused, and reformed: he testifies his gratitude, by seizing a drowning brother by the locks, and drawing him from the gulf. Another and another are restored,—children to their parents, husbands to their wives. Gaining numerical strength, these reclaimed inebriates band together in societies; and, with the eyes of Argus and the hands of Briarcus, they search out these lost and scattered sheep, and fold them in places of apparent security, which may be linked to great moral finding-houses, where, after years of profligacy and abandonment, neglected wives may seek their husbands, and orphans may find their fathers. That arm, enervated by intemperance and sloth, is nerved once more, by temperance and the invigorating labors of the field or the workshop. If this were the end of it—if this were the whole story,—how graceful, how celestial it would be!

But there is another side to this picture: upon this it is highly important for the Christian, the patriot, the lover of order and of law, not less than for the friend of temperance, steadily to fix his eye. Hasty accumulations are proverbially liable to speedy dissipation. This maxim is not less true in moral, than in monetary matters. Additions have been made to the temperance ranks, of late years, at home and abroad, with a facility seemingly miraculous; and it would be idle to pretend that recruits will remain as steady in their ranks, who enlist from motives of convenience, or fear, or pride, as those, who are influenced by a sense of duty. The masses, enrolled under the banners of temperance, are immense. How grievous it would be, to behold this colossal body hitched on to some political tumbril!

* * * *

There are, doubtless, among this *nova progenies* of reformers, men of good sense, who have no feeling in common with those, who promulge certain heresies and absurdities, to which I am about to call your attention; but these individuals are not sufficiently numerous or influential to control the majority.

Were it not to mark the spirit of the age and of the movement, I should scarcely allude to the gross ingratitude of those—and it is of common occurrence—who express the most perfect contempt for the labors of their predecessors. Nothing has been done, till these drunkards took the matter in hand! This arrogance has, doubtless, the merit of sincerity, since those who, for years, have been drinking oblivion in their sleepy hollows of drunkenness, can poorly estimate the waking labors of such men as Dexter, and Dane, and Wardsworth, and Worcester, and a host of great and good men, who, for nearly one third of a century, have toiled in this holy war. Nevertheless, there is something exceedingly unseemly and absurd in this assertion. Nothing has been done by those, who have entered the moral wilderness, struggled with the red man, cleared the forest, removed the rocks, drained the land, dug and delved, ploughed and planted; nothing has been done, till the drowsy drunkard, after thirty years of earnest importunity, and scalding tears, and fervent prayers, has been persuaded to get upon his legs at last, and for his own use and behoof, reap the bending harvest, with a sickle, furnished by the hand of charity!'

What is Truth—A discourse preached in the Lecture Room of the Brooklyn Lyceum, Monday evening, April 9th, 1843. By Frederick A. Farley. New York—Stationers' Hall, 245 Pearl street. 1843.

From a prefatory note we learn that this discourse closed a series of Sunday evening Lectures, on the doctrines of Christianity, preached at the request of the Trustees of the First Congregational Unitarian Church in Brooklyn, of which the author is Pastor. Such a course of Lectures, we learn from the discourse, seemed to be called for by the state of things in the religious and social community at Brooklyn, and by the gross and unworthy, because wholly unfounded prejudices and misconceptions prevalent on 'gospel doctrine as Unitarians understand and preach it.' We trust they have been useful, and we feel confident they cannot have failed to do good, if the same earnest, catholic Christian spirit, that appears in this discourse, pervaded them. We have room only for the following extract:

Do you now ask me, amid all the diversity of forms and creeds that subsist—'what is Truth?' I answer—whatever God, and Jesus Christ his Great Prophet and Messenger, and your own consciences and reason enlightened by such revelation, teach you. Do you ask,—where shall we seek it? I answer—in the Bible, the Record of the Divine Revelations; and in your own souls, responding thereto. Beyond this, I cannot, for I dare not go. I can point to no human Creed or Confession of Faith, taken and held by any Church of any name, which I think embodies all truth,—or, any articles of which, honestly and conscientiously to deny, will peril salvation; and I thank God that I cannot, since if I could, I might be tempted into the very intolerance which I condemn. But do you further ask,—how may we know that we have attained that Truth which is all-sufficient for the soul's need, here and hereafter? I answer again—when what you have drank from those sacred fountains to which I have pointed you, has led you to do faithfully God's will;—when you feel a conscious delight in obeying and imitating Jesus;—when the love of God, and the love of Christ, move you to prayer, and to every duty; when an enlarged, generous, and active benevolence fills and stirs your hearts; when life and the world have come to seem comparatively paltry and trifling, except as clothed in the surpassing grandeur of that destiny which the Gospel unfolds for man, except as the preparation for Eternity and Heaven. Yes, then indeed, will you have found Truth—all-sufficient Truth. Her smiles will encourage—her energy nerve—her power sustain—though all else conspire against you. Men may condemn you; they may denounce you as heretics, as outcasts from God's favor; but the simple Truth in Jesus is mightier than men; it is the 'power of God unto salvation.' Armed with that, what have you to fear? Filled with its holy and beneficent spirit, you can only be blessings to those who denounce you; and the hour is fast coming to all, when the judgment of men will be of little account. Then will the 'bright countenance of virgin Truth' be seen to welcome you into the happy throng of those, who however divided by names on earth, were ever animated by the same lofty desire of securing her light; and having followed out the path of Christian obedience unto death, are made fellow-heirs of the same glorious promises unto eternal life.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums.

From the Auxiliary Association in Scituate,	$20 00
From the Auxiliary Association in Hubbardston,	19 00
From the Auxiliary Association in Norton,	14 00
From the Auxiliary Association in Needham,	6 00
From the Auxiliary Association in Haverhill, in part,	7 00
From the Auxiliary Association in Petersham,	3 00
From Mrs. Asahel Stowell, of Petersham, for Western Missions,	2 00
From a Friend in Newport, for Western Missions,	1 00
From the Ladies Benevolent Association, in Barre, for Western Missions,	10 00
From the Auxiliary Association in East Medway,	7 26
From the Auxiliary Association in Hallowell,	15 00
From the Auxiliary Association in Bangor,	20 00

TEACHERS' SOCIAL UNION.

There will be a meeting of this Association at the Vestry of the Rev. Mr. Barrett's Church, on Sunday evening, at 7 1-2 o'clock.

Question? do Sunday School excursions, and other occasions which unite amusement with religious exercises tend to promote the highest objects of the Sunday School. DAVID PAIGE, *Sec'ry.*

IN BRATTLE SQUARE CHURCH ON SUNDAY,

Soon after the P. M. service, the eloquent advocate for Total Abstinence, Mr. Van Wagner, will lecture in Brattle Square Church, at 5 1-2 o'clock. There will be appropriate singing also. M. GRANT,

President of the Boston Temper. Society.

ORDINATION AT CHARLESTOWN.

Mr. Samuel B. Cruft, of Boston, will be ordained at Charlestown, as an Evangelist, on Monday, June 19. The Council will meet in Boylston Chapel (a few rods above the Church) at 3 o'clock, P. M., and the services will be performed in Rev. Mr. Ellis' Church, at 4 o'clock.

As we have already stated, Mr. Cruft has received an unanimous invitation from the worshippers in the old parish Church at Lexington, to be their minister for a year. The fund in possession of the parish is controlled by all the legal voters of the town, which includes three other religious societies, whose members being desirous of sharing the fund will not allow of the permanent settlement of a pastor; thus an officiating minister can be engaged by the Committee only for limited periods. Mr. Cruft selects Charlestown as the place for holding the ordination services, because it is in the same county with the place of his intended labors, and because of its convenient proximity, and of the meeting of the Boston Association of Ministers.

GENERAL INTELLIGENCE.

The late Comet.—By a late communication in the Philadelphia U. S. Gazette, it appears to have been the opinion of astronomers of the Philadelphia Observatory that the late comet, on the 27th of February *came in contact* with some portions of the body of the Sun, and *rebounded.* The Gazette, alluding to the labors of these indefatigable men, says:—

'The general reader can have little conception of the immense labor bestowed upon this subject, which, we are credibly informed, has amounted to eight or ten hours a day, since the 11th of March—*close cyphering* to say nothing of the ability required to direct such computations correctly.

We give below the concluding passages of their communication.

Encke's comet is gradually winding itself up, and must some time or other experience the fate of this comet of 1843. That is to say it must actually come in contact with the atmosphere or permanent portions of the body of the sun. It has already been matter of speculation with astronomers when this event shall occur (however remote) what will be the fate of the comet?—Will it join the mass of the sun—a drop in an ocean—or will it rebound and glance off in another orbit, an hyperbola for instance, and never return?—Now that which is destined some day to be the fate of Encke's comet seems actually to have occurred with the recent comet.

It appears to have come in contact with the permanent portion of the atmosphere of the sun, and to have been so much resisted in its course as to pass off in a path which, prolonged backwards, enters the sun. It may have been before a parabola or an ellipse, and it may have been the comet of 1668 or 1689, or both, and in this case something like a shock, or rebound, must have occurred at this perihelion passage, which has changed the orbit into a hyperbola, passing through the sun.

Whenever a shock of two bodies takes place of which one is considered as fixed, the subsequent path of the other prolonged backwards, passes thro' the first. We repeat it that we offer these views of the subject as suggestions merely, and hope that others will be more fortunate in arriving at a positive certainty. The perturbations have not been computed. It is hardly possible that they can have produced this alteration of the orbit. If such an alteration has actually taken place, the powerful resistance of a medium near the sun—or actual contact with the sun's atmosphere can alone account for it. Yours respectfully,

SEARS C. WALKER.

Concord, Ms.—The New York Herald speaks thus of a recent visit to the 'pleasant little town of Concord.'

It was one of those calm, refreshing days of the joyous spring time, when the spirits of youth and hope are abroad upon the earth, and even the rudest minds acknowledge the purifying influence of a world

'So clothed with beauty for rebellious man.'

It was the Sabbath, and hundreds were flocking to the house of prayer. No showy equipage came rolling along—no sleepy children of lordly indolence were there—but the free, prosperous, and contented sons and daughters of honorable industry, went on their way to their unpretending village churches, there to offer worship, more acceptable, we doubt not, than ever resounded through 'long-drawn aisle and fretted vault,' where grandeur kneels in all the tinselry of pride.

The influence of the whole scene was inexpressibly delightful. The blossoming trees—the dark green grass—the dazzlingly white cottages—the well cultivated farms—the smooth winding road, at every point revealing some new landscape—the fragrance of the air—the varied outline of the distant hills—the magnificent piles of fleecy cloud—all left an impression not soon to fade away. Then there were the thronging associations connected with the localities through which we passed. Our thoughts reverted to the days of the revolutionary struggles. And then in happy contrast to the scenes of confusion and blood thus recalled, the eye of sense rested on the evidences of prosperity and peace everywhere apparent. The most interesting object we saw, was the simple monument erected on the spot where the first blow was struck against the tyrannous government of the mother country. It stands on the bank of the Concord river, about a quarter of a mile from the village. It is an obelisk, about 30 feet high, surrounded by a plain iron railing. The following is the inscription which it bears—the touching simplicity and beauty of which we have never seen surpassed:

Here,
On the 19th of April,
1775,
Was made
The first forcible resistance to British Aggression.
On the opposite bank,
Stood the American Militia;
Here stood the invading Army—
And on this spot
The first of the enemy fell
In the war of that Revolution which gave Independence to these United States.
In gratitude to God,
and
In the love of Freedom, this monument was erected,
A. D. 1836.

The monument is approached from the public road by a wide avenue, carpeted with a rich green sward and lined on each side by flourishing young trees, which give good promise of meeting over head hereafter, in many a fraternal embrace. This is a consecrated spot. Here, on the calm summer's eve, lovers breathe their vows, and the old recall the past, and bless God that those glorious principles for which an army of martyrs in many a land have bled, have at last, in this Western World, forced themselves into a resistless superiority, before which the haughtiest potentates of earth have been made to tremble.

Fitchburgh Railroad.—About one thousand Irish laborers are now employed on the Fitchburgh Railroad. The highest wages paid is sixty cents a day.

Painter's Cholic.—It is a fact not generally known that what is called lemon syrup, made from sulphuric acid, is an effectual preventive of the disease known as the 'Painter's Cholic.' Those who labor in white lead manufactories ought never to be without it; for where it has been used that terrible disease is unknown.—So says the celebrated German chemist, Liebig.—*Madisonian.*

Divorced.—Mrs. Dr. Yates, better known as Miss Emma W. Willard, formerly of the Troy Seminary, has obtained a divorce through the legislature of Connecticut, and is allowed to assume her maiden name.

Colonization.—At a meeting of the Board of Managers of the Massachusetts Colonization Society, June 6th, 1843, it was

Resolved, That in the opinion of this Board, the time has arrived when far more general and vigorous efforts should be made in this city and State, to increase the influence and resources of the American Colonization Society.

Resolved, That as the Parent Society are endeavoring to obtain funds to enable them to bring the entire line of coast, from Cape Mount to Cape Palmas, under the sole and exclusive jurisdiction of the government of Liberia; as this is a matter which cannot, without hazard, be postponed, and is of vital consequence, and for effecting it not less than $20,000 are needed; and as the Society is constantly needing funds to transport free blacks from our country to Liberia, it be recommended to the ministers and congregations friendly to the cause, to make special exertions to raise funds for this object, on some Sabbath or other day near the fourth of July. (A true copy.)

Attest, JOSEPH TRACY, *Secretary.*

Funds may be transmitted to the Treasurer, F. Kimball, Esq., 83 Milk street, or to the Secretary and General Agent, at the Society's office, 26 Joy's Building.

Dahlias and Bees.—the Gardener's Chronicle states that the cultivation of the dahlia is incompatible with the successful management of bees in the same neighborhoods.

Traits in Spanish Character.—A Noble trait in the Character of the Spaniard is thus warmly eulogized by Borrow, in his 'Bible in Spain:'

To the honor of Spain be it spoken, it is one of the few countries in Europe where poverty is never insulted nor looked upon with contempt. Even at an inn, the poor man is never spurned from the door; and if not harbored, is at least dismissed with fair words, and consigned to the mercies of God and his mother. This is as it should be. I laugh at the bigotry and prejudice of Spain; I abhor the cruelty and ferocity which have cast a stain of eternal infamy on her history; but I will say for the Spaniards, that in their social intercourse no people in the world exhibit a more equitable feeling of what is due to the dignity of human nature, or better understand the behavior which it behoves a man to adopt towards his fellow being.

English Servants.—The travelling correspondent of the New York Express writes thus.

I must redeem my promise to make mention of the monstrous impositions of English servants. In a public house the fee of the visiter is the only pay of the servant, and sometimes, and often, the servant in turn pays the landlord a per annum fee, and a handsome one too, for the privilege of exacting a *per capita* tax upon ever man who crosses his threshold to eat, or to drink, or to sleep, or to ask a question, or to obtain a favor. The master makes money out of his servants, instead of paying them a fair compensation for their services. He is therefore responsible for the impositions practiced before his eyes upon his guests. In the stage coach one fares as badly as in a public tavern; and if the little I have seen in England be a shadow of coming events, there is no place where and no business in which there is not extortion. Between coachmen, porters, waiters, bar-tenders, (mostly women, and therefore not easily refused,) chamber-maids, boots, landlords, last and least, there is a conspiracy to fleece all travellers, with the especial instruction from the last to the first to give strangers a double shearing. One may resist such an offensive monopoly in part, but in the end, unless you have to be pugnacious and have time to quarrel, it is cheaper to pay and make your escape. The whole system of feeing here nevertheless is eminently disgraceful and mean,—not so much for the expense as for the manner of the demands.

In France there are perhaps as many persons paid though at half the price as there are here, but you pay your fees in your bills, and know what they are before you pay. If any one thing needs reform, then, in England, it is this nuisance which many Englishman complain of as well as all foreigners, the last the loudest of course, since, being ignorant of what is a proper amount to pay, they are subject to all sorts of impositions and extortions.

Opium Trade with China.—A memorial has been presented to Sir Robert Peel, signed by a large number of merchants, manufacturers and others, invoking his aid in suppressing this traffic, for the following reasons. 1. British commerce with China cannot be conducted on a permanently safe and satisfactory basis, so long as the contraband trade in opium is permitted. 2. If the trade were legalized by treaty, it would still undermine the commerce with that country, and prevent its being an advantageous market for British manufactures. 3. The suppression of the traffic can only be effected by prohibiting the cultivation of opium in the dominions of the East India Company, and its transmission through their territories from provinces not under their own control. 4. The effects of this drug on those who produce and those who transmit it are such as to render it imperative on the British government to interpose. It is also alleged that the profits which this trade brings to the East India Company, or the individuals, are more than counterbalanced by the injury accruing to others. The fluctuations in the price of the article have often proved ruinous to those engaged in it, constituting it, at the same time, a gambling business. The late chief superintendent in China declared it intensely mischievous, in its general effects, to every branch of trade, staining the British character with deep disgrace, and exposing the vast public and private interests of commerce to imminent jeopardy.

MARRIAGES.

In this city, on Thursday evening, June 8th, by Rev J. T. Sargent, Mr. Henry Willard, to Mrs Mary Ward.

On Thusday evening last, by Rev Mr. Waterston, Mr. John H. Rolland, to Miss Sarah A. F. Chadwick.

On Sunday, by Rev Dr. Boyle, Mr. Amos Albee, to Miss Mary Ann Dawes.

In Roxbury, 8th ult, by Rev Mr. Putnam, Allen Putnam Esq. of Hamilton, to Miss Hannah D. Williams, daughter of Aaron D. Williams.

In New Ipswich, N H. June 1, by Rev Mr. Bates, Mr Jackson Burr, of Ashby, Ms. to Miss Martha J. Prichard, of N. J.

In Uxbridge, on Wednesday morning, 7th inst. by Rev Mr. Clarke, Mr. Whipple Allen, of Milford, Mass, to Miss Amanda N. Taft, of Uxbridge, Mass.

In Portland, 8th inst, Mr. Albert Harmon, of Boston, to Miss Sarah Skilling, of P.

DEATHS.

In this city, June 14, Mr. Ira Walker, 48.

In Littleton, March last, Eunice Almeda, only child of George and Eunice W. Smith, aged 11 months. Lovely in life, beautiful in death.

'So fades the lovely blooming flower,
Frail smiling solace of an hour;
So soon our transient comforts fly
And pleasures only bloom to die.'

In Hingham, Mrs Lydia Marsh, 82, widow of the late Mr. Lot Marsh.

In Jamaica Plain, on Tuesday, Laurina R., wife of Charles Beaumont.

In Franklin, Joseph Bacon, Esq. 80.

In St Thomas, May 29, Geo Godfrey, of Newburyport; at sea, 2d inst, Henry Morrison, of do—both seamen of brig Neuvitus, at N. York.

NEW BOOK FOR CHILDREN—This day published, the 2d part of Persevere and you will Succeed, or the History of Mary Smith, an excellent book for Sunday schools—also, just published Genevieve and Marcelin and other tales, translated from the French.

Little Stories for Little People, by a Lady—The Life of Deacon Whitman by Rev. Jason Whitman, &c. &c.

For sale with a large assortment of other books, suitable for Sunday School Libraries, by
j17 W. CROSBY & CO, 118 Washington st.

ELLIS'S HISTORY OF BUNKER HILL, Battle—Sketches of Bunker Hill Battle and Monument, with illustrative documents, plans, &c., by Geo. E. Ellis, 18mo.

Just published by WM. CROSBY & CO, 118 Washington st. j17

MARY HOWITT'S New Works—No Sense like Common Sense, 18mo; Alice Franklin, or Sequel to Sewing and Reaping.

Just received by WM. CROSBY & CO, 118 Washington st. j17

HARVARD UNIVERSITY.—All persons having books from the Library of the University are hereby notified to return them before or on the 21st instant, for the Annual examination.

The Library will be re-opened for the delivery of books on Monday morning, July 17th, and on every following Munday morning till commencement.

T. W. HARRIS, *Librarian.*
Cambridge, June 13th, 1843. j17

DR. CHANNING'S WORKS—The Works of Wm. E. Channing, D. D., complete in 6 vols, large 12mo, handsomely bound in cambric. A supply always on hand at CROSBY'S, 118 Washington st. j17

THE MOST SPLENDID Work ever published in this country. Pictorial History of the United States, from the discovery of the Northern in the tenth century, to the present time, by John Frost, A. M., Professor of Belles Lettres in the High School of Philadelphia—Embellished with three hundred engravings, from original designs, by William Croome.

To be completed in 20 Numbers, forming 4 royal 8vo. volumes, at 25 cents each number.

All orders to be addressed to the publishers, SAXTON, PEIRCE & CO, 133 Washington st. j17

A CARD TO INVALIDS.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $3 to $12 per week. j10

SAXTON, PEIRCE & CO. have received during the week the following popular works—No Sense like Common Sense, by Mary Howitt, price 37 1-2 cts. No. 2 Pictorial Bible; the first number of this splendid Bible, illustrated with more than one hundred engravings was published on the fifteenth of May, and the succeeding numbers will follow each other on the first and fifteenth of every month, until the whole is completed.

The American Agriculturist, designed to improve the Planter, the Farmer, the Stock Breeder and the Horticulturist, published monthly; each number containing thirty-two pages, royal octavo, at the low price of one dollar per year, or 10 cts. a single number.

False Heir, by G. P. R. James, price 12 1-2; The Lost Ship or the Atlantic Steamer, 25 cts.—Home, or family cares and family joys, 12 1-2.

Lectures on Magdalenism, 37 1-2. j10

PORTRAIT OF DR. CHANNING—Just imported a few Portraits of the late W. E. Channing, D. D., elegantly engraved on steel from a painting by Gambardilla—price 50 cents.

Received and for sale by WM. CROSBY & CO., 118 Washington st. j10

AMONG THE BOOKS for the young now in course of publication, is Jacob Abbott's new series, under the title of Marco Paul's Adventures in Pursuit of Knowledge—part 6—price 12 12 cts. completing the vol. on Boston, is just published by T. H. CARTER & CO. j10

WILLIAM CROSBY & CO. have just published Little Stories for Little People, 18mo; the Sunday School Singing Book, being a collection of Hymns with appropriate Music, comprising also the Elements of Music, by Edward L. White; the Christian Patriarch, a Memoir of Deacon John Whitman, who died in 1842, at the advanced age of 107 years, by Rev. Jason Whitman, with a Portrait; Five Sermons by the late Rev. W. G. Swett, of Lynn, &c—for sale at No 118 Washington st. j3

LATE WORKS—Stephens Travels in Yucatan; Dr. Olins Travels in the East; Classical Studies, by Prof. Sears, Felton and Edwards; Golden Gems, by Rev. J. Havel; Home, translated by Mary Howitt; The History of Congress—for sale at TICKNOR'S. m27

TO TEACHERS.—A Gentleman who has a promising school in a village near the city, wishes to dispose of his property and interest in the school.

The situation is a desirable one. Inquire at this office. 4t june 10

DANIEL & CO.,
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LINEN CAMBRICS AND LINEN CAMBRIC HANDKERCHIEFS.

HOUSEKEEPING GOODS. Consisting of Quilts, different kinds—Rose, Witney, and Bath Blankets—Linen Damask Table Covers—Damask Napkins, Towelling, etc. etc.

EMBOSSED PIANO AND CENTRE TABLE COVERS.

Mourning Goods, always on hand, of every description. Hosiery and Gloves.

Our Customers are assured that we still adhere to ONE PRICE. Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way.

As our advantages in conducting our business are equal to any other establishment, we are enabled to offer our goods as low as they can be found in the city. Our motto is 'Small profits and quick sales.' j3

WESTFORD ACADEMY.

THIS INSTITUTION has for a year past been under the care of Mr F. L. Capen, a graduate of Cambridge College. Miss L. E. Abbott has been his assistant in the female department. There has been a quarterly examination of the school, and the Committee of Examination chosen by the board of Trustees, have been deeply interested and highly gratified with the mode and results of teaching, as well as with the government and discipline of the school. The Committee have found great thoroughness in the several branches taught, and a promptness, energy, and decision, on the part of teachers and scholars, that give a tone and character to the institution, which make it eminently worthy the confidence and patronage of the public.

Instruction given in all branches. Terms $3 per quarter. Music on piano forte, $8 extra. Drawing, free of expense.

Board from $1 25 to $2 per week.

Summer term commences as usual, on the first Wednesday in June, 7th day.

WILLIAM H. WHITE, EPHRAIM ABBOT, J. W. P. ABBOT, } Committee of Examination.

—References—

Rev. Dr. Walker, Prof. C. C. Felton, Cambridge. Thomas Hopkinson, Esq., Julian Abbot, Esq., Lowell. Rev. Alexander Young, Rev. Lemuel Capen, Boston. 3m j3

MONTHLY MISCELLANY For June, edited by Rev. E. S. Gannett. Contents:

Godly Sorrow.
Mental and Moral Attraction.
Hymn for the Sacrament.
The Baptism for Death.
The Demand for a Revival of Religion.
A Sermon.
Notices of the late Rev. Peter Whitney.
Husbands and Wives.
Second letter to a Sunday School Teacher.
Notice of the late Rev. John Simpkins.
Notices and Intelligence.

This day published by W. CROSBY & CO., 118 Washington street. j3

FRENCH SHOES!—Just imported from the manufacturer (Este) a beautiful assortment of French Shoes, for sale at T. H. BELL'S, 155 Washington st. m27

WHITTIER'S NEW VOL. OF POEMS—Days of My Home, and other poems—this day published at TICKNOR'S m27

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AND ORNAMENTAL FURNITURE.

A GENERAL ASSORTMENT OF SWELLED BEAM WINDLASS BEDSTEADS,

Constantly on hand and made to *order*, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

LIBERAL PREACHER.

WILL be published at the office of the Christian Register, and at the Bookstores, during the first week in June, Nos. 9, 10, 11 and 12 of the Liberal Preacher, Vol. X., (Vol. VI., New Series), with title page and contents.

The above numbers will be stitched under one cover, and will be accompanied by a complete index.

1st, To the names of Authors.
2d, To the topics of Discourses.

Subscribers, who are omitted in the distribution, may obtain their numbers, at the office of the Christian Register, No. 19 Water street, where complete sets of the work will be for sale. may 27

CHEAP
CARPETS.

HENRY PETTES & CO. solicit the attention of Purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the corner of WASHINGTON AND SUMMER STREETS, BOSTON—where may be found a very excellent quality of All-Wool Carpets, new patterns and handsome colors, 62 1-2 and 75 cents per yard. In particular, a variety of very choice small patterns, designed for

CHURCH CARPETS.

☞ New Brussels Carpets, at $1 50.
Painted Carpets of all sizes.
☞ The whole Stock consists of upwards of

20,000 YARDS,
And will be sold at Auction Prices.

SPECIAL NOTICE.

THE SUBSCRIBERS takes this method to inform their Friends and Customers, that, in addition to all their former business, they have made arrangements to engage extensively in the CLOTH Trade; and, in order to conduct it to the best possible advantage, have secured the services of an able and efficient Agent, whose business it is to give constant personal attention to the purchase of

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With these advantages, and coming into the Market in its present depressed state, they will be able to offer to purchasers an assortment of the very best description of Cloths, Cassimeres, Satinets, Vestings, and Summer Stuffs, at

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American Broadcloths	from 150 to 250	
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April 29, 1843.

EXTENSIVE
RETAIL DRY GOODS
WAREHOUSE.

THE SUBSCRIBERS earnestly solicit the attention of Purchasers to their large and valuable Stock of Rich Dress Silks, Cashmere Shawls, and other Fashionable Dry Goods, now open for the Spring Trade. To attempt to describe these articles in an advertisement, would be useless, and superfluous to those who have ever visited our Extensive Warehouse. To those who have not, we can say, that it is much the largest of the kind in New England—occupying four spacious floors of the large building at the corner of Summer street.

The plan of the business is, to combine all its branches in one great establishment—and, by this means, to secure to our customers all the advantages that can be gained by making our purchases in large quantities, and at low prices; and also, by an increase in the amount of Sales, to be able to reduce the profit—and thus to sell the

BEST GOODS AT THE LOWEST POSSIBLE PRICES.

With these views, they now offer a complete assortment of Rich Silks, Fashionable Shawls, and other Foreign Dry Goods, Low-priced Prints, Mousselin de Laines, and American Goods, Carpets of all kinds, Painted Carpets, Broadcloths, Cassimeres, and Vestings. The amount of the whole exceeds

100,000 DO

POETRY.

WHEN IS THE TIME TO DIE?

I asked the glad and happy child,
Whose hands were filled with flowers,
Whose silvery laugh rang free and wild
Among the vine-wreathed bowers;
I crossed her sunny path, and cried,
'When is the time to die?'
'Not yet! not yet!' the child replied,
And swiftly bounded by.

I asked a maiden; back she threw
The tresses of her hair;
Grief's traces o'er her cheeks I knew,
Like pearls they glistened there;
A flush passed o'er her lily brow,
I heard her spirit sigh;
'Not now,' she cried, 'O no! not now,
Youth is no time to die!'

I asked a mother, as she pressed
Her first-born in her arms,
As gently on her tender breast
She hushed her babe's alarms;
In quivering tones her accents came—
Her eyes were dim with tears;
'My boy his mother's life must claim
For many, many years.'

I questioned one in manhood's prime,
Of proud and fearless air;
His brow was furrowed not by time,
Or dimmed by woe or care.
In angry accents he replied,
And flashed with scorn his eye—
'Talk not to me of death,' he cried,
'For only age should die.'

I questioned age; for him the tomb
Had long been all prepared;
But death, who withers youth and bloom,
This man of years had spared.
Once more his nature's dying fire
Flashed high, and thus he cried:
'Life! only life is my desire!'
Then grasped, and groaned, and died.

I asked a Christian—'Answer thou
When is the hour of death?'
A holy calm was on his brow,
And peaceful was his breath;
And sweetly o'er his features stole
A smile, a light divine;
He spake the language of his soul—
'My Master's time is mine!'

[From the New Mirror]

THIRTY-FIVE. By N. P. Willis.

'The years of a man's life are three score and ten.'

Oh, weary heart! thou'rt half way home!
We stand on Life's meridian height!—
As far from childhood's morning come
As to the grave's forgetful night.
Give youth and hope a parting tear—
Hope promised but to bring us here,
And reason takes the guidance now—
One backward look—the last—the last!
One silent tear—for *Youth is past!*

Who goes with Hope and Passion back?
Who comes with me and Memory on?
Oh, lonely looks the downward track—
Joy's music hush'd—Hope's roses gone!
To Pleasure and her giddy troop
Farewell, without a sigh or tear!
But heart gives way, and spirits droop,
To think that love may leave us here!
Have we no charm when youth is flown—
Midway to death left sad alone!

Yet stay!—as 'twere a twilight star
That sends its thread across the wave,
I see a brightening light from far
Steal down a path beyond the grave!
And now—bless God!—its golden line
Comes o'er and lights my shadowy way,
And shows the dear hand clasp'd in mine!
But list! what those sweet voices say!
The better land 's in sight,
And by its chastening light,
All love from life is midway driven,
Save her's whose clasped hand will bring thee on
to heaven.

MISCELLANEOUS.

SOCIABILITY OF BIRDS.

Copy of a letter from a young lady, to the Rev. Mr. Linsley, of Strafford.

Dear Sir,—Having often heard that yourself and family were very fond of birds, and something of a very interesting nature concerning them having come directly under my own observation, indeed, entirely in connection with myself, I thought an account of it might not prove uninteresting to you. Early in the summer of 1840, as I was one morning reclining on my couch, in the back room, the doors being open, a very small bird came hoping in, and ran about the floor, apparently in quest of something to eat. I happened to have a soda biscuit by me, and instantly threw it some crumbs, which it ran to and ate as if very hungry. In a few minutes it flew out. Before long it returned, bringing another with it. I fed them both plentifully, and they flew out. In a short time one returned, and partook again; after a while the other: so they continued through the day. I did not think of seeing them any more, but I had no sooner taken my accustomed place on my couch the next morning, than in came one of my little visitors, quite tame, and quite at home; it ran near me, took a hasty breakfast and ran out. Soon its mate came, and took his in quite as friendly a manner.

Thus they continued coming from ten to thirty times a day, and soon became so attached to their hostess that they would seldom take their meal, ever ready on a clean paper, by the door, but would run close to my couch, and look up to me, to have me drop it to them at my side, which they would take, perfectly unconcerned. They appeared for a time quite afraid of strangers, particularly children, and would look to me, as they came in, as if to ask, is it safe? However, they soon lost their fears of them, and would come in when three or four were present. After a few weeks they began to carry away large pieces every time they came, after satisfying their hunger, which convinced me they had little ones to feed; and I was astonished to see what a little load they would carry, oftentimes three pieces at once, as large as half a large pea.

Thus they continued visiting me for months, until some time in the last of September, just after tea, at the edge of a delightful evening, I heard such a chirping and chattering as almost deafened me. In an instant the little mother appeared, enticing along her dear little ones, which were almost splitting their little throats with their chattering: and soon the father appeared. They ran up the steps into the room, and stopped just in the door, perfectly still except the mother, who ran to me very hastily, stopped at my side, looked up in my face, and began to talk, she thought as intelligently as any person could, conversing with me. I never was more astonished. I supposed that she was asking me to protect her little ones. She stood in this manner for a few moments, talking as fast as she could, when she ran back to her children, and they all commenced eating their abundant meal, which had been prepared for them. When finished, they flew out, and visited me no more. I was then convinced that the mother was expressing her gratitude instead of asking protection.

I mourned the loss of my dear little family, not expecting ever to see them again; when, O, how was I delighted, as sitting at my bed-room window one Sunday morning, early in the month of the next June, the dear little creature that first made its appearance came running up the walk directly to the door. Feeling very ill, and the morning being rainy, I could not go to let it in [the family being at church], and was obliged to let it go away, which it did very broken-heartedly, after waiting some time—without giving it a welcome.

I reconciled myself, thinking it would return the next day; but I waited for it, and it did not come, and I had entirely given up the idea of seeing it any more; when, how was I overjoyed, one morning, to see it fly in at the door and run directly to my couch! She stopped directly before me, looked up and began to chipper. I answered her little 'how d'e do,' and gave her some breakfast. She ran out, and soon her mate came. They then continued their visits from ten to forty times a day, sometimes together, sometimes alone, would often stay and run about the room, and appeared delighted when I felt able to answer their prattle. On stormy days, not being able to bear the damp air from an open door, when finding it closed, they would come to the window and flutter, begging to come in. I would open the door a little space, just large enough for them to pass through; they would immediately fly to the scraper and crowd through, evidently delighted, and try to show their gratitude. After taking their meal, totally unconcerned at being shut in, they would amuse themselves awhile, then crowd out again and fly to their nest. Thus they continued their visits to me again for months, quite at home, and for several of the last weeks carrying away a large mess every visit, which convinced me they had again a little charge to feed, when one beautiful morning, about 10 o'clock, such a chirping all of a sudden! and in a moment I had five little visiters on the threshhold of the door, the young ones fluttering and chirping so as most to deafen me, but appearing so happy as hardly to know what to do.

I threw down a large mess of crumbs, when the parents instantly ran to me and took them to their little just fledged children, put it in their mouths and again and again for some minutes; after being sufficiently fed, all flew out. Thus they continued to come, at times all together, sometimes the little ones, one or two at once, sometimes one alone, for several days, but generally three or four together, and hardly leaving me alone at all, running round my feet when at table, and picking up the mites as they fell, and trying to amuse me. In about two weeks they all came at once, after tea, took an abundant meal, ran about and chattered to me, and ran out. I saw the dear little creatures no more.

Should they return again the coming summer, as they probably will, I shall give you a further history. In the meantime, believe me, Sir, most respectfully yours,

C. C.

Stratford, Feb. 4, 1842.

The above mentioned bird is the chirping sparrow, [fringilla socialis of Wilson.] She and her mate have again returned to visit their hostess.

Yours, &c. J. H. L.

(From 'lights and shades of military life.' Edited by Major Gen. Sir Chas. Napier, K. C. B.)

BONAPARTE AND THE POPE.

We were at Fontainbleau. The Pope had just arrived. The emperor had waited impatiently for his coming to attend him at his coronation, and had received him in his carriage, each mounting at the same moment at opposite sides, with an apparently neglectful but deeply calculated etiquette, so as neither to yield nor to take precedence—an Italian stratagem. He was coming back to the palace, where all was in a bustle. I had left several officers in the room preceding that of the emperor, and I was alone in his. I looked at a long table, the top of which was not of marble, but of Roman mosaics, and covered with a great heap of petitions. I had often seen Bunonaparte come in and subject them to a strange ordeal. He did not take them up either in order or at random, but, when their number irritated him, swept his hand over the table from left to right, and from right to left, like a mower, and dispersed them till he had reduced the heap to five or six, which he opened. This kind of disdainful sport, had deeply affected me. All these papers of distress and sorrow, rejected and flung upon the floor, carried away as by a blast of anger; these useless prayers of widows and orphans, having no chance of relief but in the manner in which the loose papers were swept off by the consular hand; all these touching appeals, moistened with the tears of families, kicked about by his boots, and over which he walked as over his slain on the field of battle, represented to me the destiny of France at that time as a sinister lottery; and mighty as was the rude and indifferent hand that drew the lots, I thought that it was not just to sacrifice thus to the caprice of his sweeping fists, so many obscure fortunes, which might some day have been as splendid as his own, had a point of support been granted to them. I felt my heart throb and revolt against Buonnparte, but shamefully, but like a slave's heart, as it was. I surveyed those contemned letters; unheard moans issued from their profaned folds, and picking them up myself to read, and then throwing down again, I set myself up for judge between the unfortunate writers and the master whom they had given themselves, and who was that day going to place his foot more firmly than ever upon their necks. I held in my hand one of these despised petitions, when the sound of the drums beating a march, apprised me of the sudden arrival of the emperor. Now you must know that, as you see the flash of a gun before you hear the report, so you were sure to see him almost as soon as you heard the sound of his approach; so rapid were his motions, so anxious did he seem to make the most of life, and to crowd his actions as closely as possible together. When he entered the court of the palace on horseback, his guides had great difficulty to keep up with him, and the post had not time to take arms, before he had alighted from his horse and was ascending the staircase. On this occasion, I heard the sound of his heels at the same moment as that of the drumbs. I had barely time to slip into the alcove of a state bed, which was not used, fortified by a princely balaustrade, and the curtains of which, sprinkled with bees, were luckily more than half drawn. The emperor was violently agitated; he walked alone in the room like one who is waiting impatiently for somebody: clearing in a second thrice his own length, he then went to the window, and began to drum a march upon it with his nails. A carriage presently rolled into the court, he ceased drumming, stamped twice or thrice as if vexed at the sight of something that was done too slowly for him, then went hastily to the door, and ushered in the pope.—Pius VII. entered. Bonaparte shut the door behind him with the despatch of anger. I felt thoroughly frightened, I must confess, on finding myself a third in such company. However I remained voiceless and motionless, looking and listening with all the powers of my mind. The pope was of lofty stature; his face was long, sallow, care-worn, but full of a holy dignity and unbounded benevolence. His dark eyes were large and brilliant; his mouth was half open, with a friendly smile, to which his projecting chin gave a strong expression of shrewdness and intelligence—a smile which had nothing of political insensibility, but every thing of Christian kindness. A white broad cap covered his long hair, which was black, but marked with silvery streaks. He wore a short mantle of red velvet carelessly thrown over his curved shoulders, and his robe trailed over his feet. He entered slowly, with the calm and discreet step of an aged matron. He went and seated himself, with downcast eyes, in one of the large Roman arm chairs, gilt and decorated with eagles, and waited to hear what the other Italian had to say. Ah sir, what a scence—what a scene! methinks I behold it still.

It was not the genius of the man, but his character that is laid open to me; and if his vast mind did not then unfold itself, his heart at least burst forth. Bonaparte was not then what you have since seen him, he had not that corpulance, that bloated and sickly face, those gouty legs, all that infirm obesity which art has seized to produce a type of him, according to the present mode of expression, and which has left the public a certain popular and grotesque figure of him, which serves as a plaything for children, and which, some day perhaps, will make him appear as fabulous a creature of the imagination as mishappen Punch himself. He was not so then, sir, but muscular and supple, active, brisk, elastic, convulsive in his gestures, graceful in some motions, polished in his manners; his chest flat and sunk between the shoulders, and such still as I had seen him at Malta, with melancholy and and bilious face. He did not desist from pacing the floor after the pope had entered: he began to prowl around the chair like a prudent sportsman, and, stopping all at once facing it, in the stiff and motionless attitude of a corporal, he resumed the thread of conversation commenced in the carriage, interrupted by the r arrival, and which he was inpatient to renew,—'I repeat to your holiness. I am no freethinker, not I; and I am not fond of reasoners and metaphysicians. I assure you that, in spite of my old republicans, I will go to mass.' He flung these last words sharply at the pope, like a censor swung under your nose, and paused to wait their effect; thinking that the circumstances, how nearly soever approaching to impiety, which had preceded this interview, must give extraordinary weight to to this sudden and positive declaration.

The pope cast down his eyes and placed his hands on the two eagle's heads which formed the arms of his chair. By this attitude of a Roman stature he seemed plainly to intimate—I must listen with resignation to all the profane things that he shall think fit to say to me. Bonaparte walked round the room and the arm chair that was in the midst of it, and I saw by the sidelong glance which he cast at the aged pontiff, that he was not pleased either with himself or with his adversary, and that he blamed himself for having been too abrupt in his renewal of the conversation. He began, therefore, directly, to speak again, still pacing round and round, casting furtive and piercing glances at the mirrors in which the grave figure of his holiness was reflected, and looking at him in profile when he passed near him, but never full in the face, lest he should seem too anxious about the impression of his words. 'There is one thing, holy father,' said he, 'which lies upon my heart: it is this that you consent to the anointing in, the same manner as you formerly did to the Concordant, as if you were forced to it. You put on the air of a martyr before me: there you are, looking as if resigned as if offering your griefs to heaven. But, indeed, that is not your situation; you are not a prisoner, you are as free as the wind. Pius VII. gave a sad smile and looked him in the face. He felt how prodigious were the exactions of that despotic character, who, like all spirits of the same nature, was not content to be obeyed, unless you obeyed with a semblance of having ardently desired what he ordered, 'Yes,' resumed Bonaparte, with increased emphasis 'you are perfectly free: you can return to Rome; the route is open; nobody detains you.' The pope sighed, and raised his right hand and his eyes to heaven without replying. Then, slowly lowering his wrinkled brow, he fixed his eyes on the gold cross suspended from his neck.

PROGRESS OF THE WEST.

Mr John C. Calhoun, in his speech on the Oregon bill, stated the following interesting facts:

'In the period of thirty-two years which have elapsed since I took my seat in the other House, the Indian frontier has receded a thousand miles to the West. At that time, our population was much less than half what it is now. It was then increasing at the rate of about a quarter of a million annually; it is not now less than six hundred thousand; and still increasing at the rate of something more than three per cent. compound annually. At that rate, it will soon reach the yearly increase of a million. If to this be added the region West of Arkansas and the State of Missouri, and South of the Missouri river, occupied by half-civilized tribes, who have their lands secured to them by treaty, and which will prevent the spread of population in that direction, and that this great and increasing tide will be forced to take the comparatively small channel to the North of that river and South of our Northern boundary, some conception may be formed of the strength with which the current will run in that direction, and how soon it will reach the Eastern gorges of the Rocky mountains. I say some conception, for I feel assured that the reality will outrun the anticipation. In illustration, I will repeat what I stated when I first addressed the Senate on this subject. As wise and experienced as was President Munroe, as much as he had witnessed of the growth of our country in his time, so inadequate was his conception of its rapidity, that near the close of his administration in the year 1824, he proposed to colonize the Indians of New York, and those North of the Ohio river, and east of the Mississippi, in what is now called the Wisconsin Territory, under the impression that it was a portion of our territory so remote that they would not be disturbed by our increasing population for a long time to come. It is now but eighteen years since, and already, in that short period, it is a great and flourishing territory, ready to knock at our door for admission as one of the sovereign members of the Union. But what is still more striking, what is really wonderful and almost miraculous, is that another Territory (Iowa) still further West, beyond the Mississippi, has sprung up, as if by magic, and has already outstripped Wisconsin, and may knock for entrance before she is prepared to do so! Such is the wonderful growth of a population which has attained the number ours has, and still yearly increasing at the compound rate it is; and such the impetus with which it is forcing its way resistlessly Westward. It will soon—far sooner than is anticipated—reach the Rocky Mountains, and be ready to pour into the Oregon Territory.'

The Journal of Commerce gives the following article, which will be read with interest in connexion with the preceding.

Oregon: Routes to the Mouth of the Columbia. The increasing interest manifested in different sections of the country, in regard to this new and extensive field for adventure and enterprize, does not, perhaps, overrate the value of its acquisition, when viewed in reference to the productiveness of a large portion of its soil—its mineral wealth and water power—its for trade, fisheries, and the extensive commerce, of which it will, at no very distant day, become the medium from the East Indies, and China, and the Isles of the Pacific. The preparations now making, by thousands of our countrymen, for crossing the Rocky Mountains, in pursuit of a new home, forcibly illustrates the wisdom of the policy, so ably vindicated in the speech of Mr Calhoun—'a wise and masterly inactivity' on the part of the government, till the swelling tide of our population, which is forcing its way westward, with an impetus that leaves anticipation in the rear, shall secure to us the possession of this territory without struggle or resistance.

In a letter, addressed by Amos Holton, to the editors of the Chillicothe (Ohio) Advertiser, we find some valuable information, in reference to the length and comparative practicability of the route, pursued by Lewis and Clarke, and that taken by Mr Samuel Parker, an American missionary in the Oregon territory, across the Rocky Mountains, to the mouth of the River Columbia. From the confluence of the Missouri and Mississippi rivers, the distance travelled over by Messrs Lewis and Clarke, to the mouth of the Columbia, is, according to their own estimate, three thousand five hundred and fifty miles. They followed the Missouri up to the falls of that river, two thousand five hundred and seventy-five miles, thence across 'tremendous mountains, which, for sixty miles, are covered with eternal snows,' passable only in summer, from July to September, inclusive, three hundred and forty miles to the navigable waters of the Cooskootske, and down this seventy-five miles to Lewis's River, one hundred and fifty-four miles above its junction with the Columbia, which, in its course thence to the Pacific Ocean, traverses a distance of four hundred and thirteen miles.

The route pursued by Mr Parker, though upwards of fourteen hundred miles shorter than that of Lewis or Clarke, is still some three hundred miles longer than the most direct accessible route to the mouth of the Columbia River. Mr Parker left the Missouri at Council Bluffs, and directed his course across the North Fork of Platte to the Sweet Water, and south-westerly through the great Southern pass of the Rocky Mountains in latitude 42 N, just above our line of separation from Mexico; a valley eighty miles long, and from five to twenty wide, whose ascent is so gradual, that it is only when experiencing the variation in the temperature of the atmosphere, and viewing the stupendous mountains to the left, eighteen thousand feet in elevation, robed in clouds and crowned with diadems of snow, that the traveller becomes conscious of traversing this mighty barrier. The distance from the junction of the Kanzas with the Missouri, across the Southern fork of the Platte, and through this great Southern Pass to the navigable waters of the Columbia, is about the same as from Council Bluffs, three hundred miles above the mouth of the Kanzas, to those waters; and by this last route, the distance from St. Louis to the mouth of the Columbia would be reduced to less than eighteen hundred miles.

Mr Holton is an enthusiast in relation to Oregon, and, intent upon an early development of its resources and capabilities, is examining the adaptation of these routes 'to the construction and establishment of a railroad!' His scheme embraces the distance intervening between New York and St. Louis, eight hundred miles, by railway; then from the navigable waters of the Missouri, at the mouth of the Kanzas, construct a railroad eight hundred miles to the navigable waters of the Columbia, at a cost of $16,000,000, ($20,000 per mile) and you shall have a line of direct communication between New York and China, eight thousand one hundred miles long; six thousand five hundred of navigable water, and of railroad sixteen hundred; to be passed over in twenty-nine or thirty days, applying to the one the steamboat speed now made across the Atlantic, and to the other the speed existing on our Eastern Railroads.

BOSTON ORTHOPEDIC INSTITUTION.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corsets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

THE CHRISTIAN PATRIARCH—A Memoir of Deacon John Whitman; who died at East Bridgewater, Mass. July, 1842, at the advanced age of one hundred and seven years and three mos., with a Portrait, by Rev. Jason Whitman, pastor of the second Unitarian Society, Portland, Me.

Just published, by WM. CROSBY & CO, 118 Washington st. m27

KID GLOVES cleaned to look equal to New—THEO. H. BELL has been appointed Agent for cleansing Kid Gloves of all colors. Also, blond lace, white satin Shoes, embroidered Belts, &c.—Those who wish to study economy in these 'Hard Times,' will find here a good chance. All articles returned in a fortnight, 155 Washington st. For cleansing long gloves, 20 cents; short gloves, 14 cents. m27

HOPKINTON HIGH SCHOOL.—The Summer Term of this Institution will commence on Thursday, the first day of June next, under the care of the Rev. Amzi Benedict; assisted by Mr. J. H. M. Leland in the Male, and Miss H. Benedict in the Female department. may 27

WARE'S DISCOURSES on the offices and character of Jesus Christ.

Also, Brooks's Monitor, or reflections for each day in the year. For sale at a low price for distribution, at SIMPKINS'S, 21 Tremont Row. m20

BOY'S SHOES—A fine assortment of Boy's Shoes, of every style and description and quality—for sale low. Also, a large stock of Boy's Slippers, at T. H. BELL'S, 155 Washington st., opposite the Old South Church. 3wis m6

FOR HOME AND SCHOOL—Poetry for Home and School, selected by the author of the 'Theory of Teaching,' and 'Edwards First Lessons in Grammar.' This day published at SIMPKINS'S, Book and Stationery Rooms, No. 21 Tremont Row. m6

SCHOOL IN EAST NEEDHAM.

THE Subscriber continues his School in Needham. Instructions are given preparatory for a Collegiate and for a good English education; also, in the Modern Languages, on the Piano Forte, and in Vocal Music, by competent Teachers.

DANIEL KIMBALL.

East Needham, April 29, 1843. 4t

RECENT PUBLICATIONS—Poetical Remains of Lucretia Maria Davidson, with a biography by Miss Sedgwick, new edition, price 50 cts.

Women of England, by Mrs Ellis, 12 1-2 cts.

Daughters of England, by Mrs Ellis, 12 1-2 cts.

Wives of England, by Mrs Ellis, 25 cts.

Family Secrets, a series of Temperance Tales, by Mrs Ellis, author of the Wives of England, etc. etc. 25 cts. a volume.

Seaward's Narrative of his Shipwreck, &c. &c., edited by Miss Jane Porter, revised edition.

The May Flower, or sketches of scenes and characters among the descendants of the Pilgrims, by Mrs Stowe. For sale at SIMPKINS'S, 21 Tremont Row. m6

CLASSICAL STUDIES, &c.—Just published and now for sale by GOULD KENDALL & LINCOLN, a work on Classical Education, entitled 'Classical Studies: Essays on Ancient Literature and Art.' With the Biography and correspondence of eminent Philologists.

By Barnas Sears,—President of Newton Theological Institution. B. B. Edwards, Professor in Andover Theological Seminary. C. C. Felton, Professor in Harvard University.

m27 59 Washington st.

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THE subscriber proposes to open a School for girls in Plymouth about the first of May ensuing. All the branches which constitute a thorough English and Classical education will be taught, and every effort made to secure the improvement of pupils.

Mr E. would like to have 5 or 6 young ladies in his family as boarders. Terms, including board and tuition, $200 per annum. Instruction will be given on the Piano Forte by a competent teacher, and vocal music will be taught in School.

Persons desiring further information may address the subscriber in Boston, directing to the care of G. W. & C. R. Bond.

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HENRY F. EDES.

Boston, April 1, 1843. 4t

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Subscriptions received to the above by WM. CROSBY & CO, 118 Washington st. m6

BIBLE CALENDER.—Being an arrangement of chapters for the daily reading of the Old and New Testament. The plan on which the division is made, is preferable to reading in course, as it keeps up a proper proportion between the devotional, historical and doctrinal parts of the word of God. For sale by CROSBY & CO., B. H. GREENE, S. G. SIMPKINS. m27

EARLY HISTORY OF RHODE ISLAND—On the Religious and Civil Affairs of the Colony of Rhode Island, by John Callender, M. D., with a memoir of the Author, biographical notices of some of his distinguished contemporaries, annotations and original documents, illustrative of the History of Rhode Island and Providence Plantations, from the first settlement to the end of the 1st century, by Romeo Elton—2d revised edition.

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PIERPONT'S ANTI-SLAVERY POEMS.—Just published, by OLIVER JOHNSON, in a neat pamphlet of 64 pages, the Anti-Slavery Poems, of the Rev. JOHN PIERPONT, complete.—Price 20 cents. For sale at James Munroe & Co.'s, and at 25 Cornhill. m27

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Also, the Bible in Spain; The Gypsies of Spain.

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To thy questioning heart, lo! an answer from heaven;
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WM. A. WHITWELL.

Wilton, N. H., April 22d, 1843.

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They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

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Boston, Feb. 3, 1843.

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JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St, Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) April 1

EYRE'S NARRATIVE, &c.—The Military Operations at Cabul, which ended in the destruction of the British Army, Jan. 1842, with a journal of imprisonment in Affghanistan, by Lieut. Vincent Eyre, from the 4th London edition—complete for 25 cents.

Also, this day received, Mrs. Washington Potts and Mr Smith, Tales by Miss Leslie—price 25 cts; Encyclopedia of Geography, No. 6; Homeward Bound, by Cooper, 50 cts; Irving's Rocky Mountains, No. 4, completing the whole work for $1; Harry Lorrequer, complete for 50 cts. For sale at TICKNOR'S, corner of Washington and School sts. m13

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ANNIVERSARY CARD FOR THE CLERGY. CROSBY & CO. will have their Card of the meetings during Anniversary Week, ready for distribution as usual on Monday morning.

☞ The clergy are also respectfully informed that they will find the city newspapers, conveniences for writing, &c. at the room in the rear of their store, which is at their service during the week.

*** A gentleman will be in attendance on